

The Improvement Era



APRIL, 1943

VOLUME 46 NUMBER 4

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

IN part of Tibet where pasturage is very meager, Sven Hedin found the nomads had trained their horses to become meat-eaters. The little ponies eat dried meat, cut in long strips.

GLOWING carbon (almost a perfectly black body) appears to the eye about three times as bright as glowing platinum, when both are at the same temperature because the carbon is giving off more heat. The skin gives off or absorbs heat within two percent as much as a black body.

THREE is no twilight on Mercury or our moon, but Venus and Mars have atmospheres as does the earth which enable sunlight to be reflected and scattered onto the planets' surface which otherwise would be dark immediately after the sun sets, according to Dr. R. M. Petrie. There is ten thousand times more carbon dioxide on Venus than the earth, or enough for a layer of atmosphere two miles deep. There is enough ammonia on Jupiter for a ten meter deep layer, and enough methane for a mile deep atmosphere on Jupiter and Saturn, and still more on Uranus and Neptune.

If raspberry canes are protected in winter, by bending the canes down and covering the tips with soil, or straw and soil, raspberries may be grown in countries with cold climates; it has been found in Canada.

F. BAKER of the Guildford County Technical College, England, has discovered micro-organisms help cows digest their food. It appears that starch-like substances put together by the bacteria are used by the cow rather than the materials made when the bacteria first break up the starch.

TANTALUM, a rare metal related to vanadium, is now being used for plates and disks to replace pieces of skull lost in war wounds, or to cover skull defects from such wounds. Tantalum does not corrode and has no reaction with the body tissues.

AFTER completion in June, the world's largest pipeline will be the 1400-mile two-foot pipe running from Longview, Texas, to New York. The twenty-five pumping stations can deliver 350,000 barrels of light oil every day after a two-week journey.

(Concluded on page 196)

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The Improvement Era

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APRIL, 1943
VOLUME 46 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT
OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

PERHAPS the most photographed building in Western America, the Salt Lake Temple stands as a constant symbol of the faith and purpose of those who reared its spires from the desert. Tens of thousands of curious cameras record its outlines from every conceivable angle in every hour of the night and day in every season of the year. This study is by Jeano Orlando.

194

Salt Lake Temple Quiz

- When was the ground broken for the temple foundation?
- Was the Salt Lake Temple the first to be dedicated in Utah?
- Where is the prophecy to be found saying that "the mountain of the Lord's house shall be established in the top of the mountains"?
- Who is the president of the Salt Lake Temple?
- How tall is the figure of the Angel Moroni atop the east central spire? Of what material is it made?
- Name the causes of three major interruptions in the construction of the Salt Lake Temple.
- Have non-members ever been admitted to the temple?
- How many days were required for a block of granite to be hauled by ox team from the quarry to the temple block?
- How many sessions are normally conducted daily at the Salt Lake Temple?
- How are the records of work performed being preserved today?
- How many visitors at Temple Square registered in 1942? 1941?
- Who is the gardener for the Temple Square grounds?
- What is the Temple Annex?
- How often were the dedicatory services repeated to accommodate the throngs?

(Answers will be found on page 248)

EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



In the fertile Rio Grande Valley

PLANES "BOMB" CITRUS PESTS

TO UTAH FARMERS

W. H. (Bill) Hughes of Elsa, Texas, has been in on the development of Rio Grande Valley Citrus almost from its beginning. Today he owns 30 acres of citrus and he is field superintendent for the Engelman Products Company. Everything he does is aimed at producing top-quality citrus, oranges and grapefruit. "Quality citrus might cost a few dollars more per acre," Bill Hughes said, "but it pays out big providing you get a good square marketing deal."

"All my fruit is marketed cooperatively through the Engelman Products Company. Our general manager, A. L. Cramer, tells me Safeway took 225,000 cases of our grapefruit juice and 66,000 boxes of citrus fruit in 12 months recently. We've found that Safeway insists on quality but pays for it at the going price or better — never tries to drive a hard bargain. The modern food chain organizations want the same thing growers want — to move in a short time the greatest volume that can be sold at a profit. Safeway doesn't want violent price ups and downs any more than we growers. And straightening out the road to market, like Safeway does, seems to help everybody. It means a saving for consumers in the stores while also making possible better returns for all farmers."

Grapefruit are usually picked 3 times from October to May in the Rio Grande Valley — oranges twice. "Most of the newer orange plantings here are Hamlin, an early type, and Valencia, a late type," Bill Hughes told me. "A lot of the new grapefruit plantings are pink-fleshed Marsh Pinks and the new Ruby variety."



I saw this plane make war on rust mite, a tiny bug that rusts fruit, at Bill Hughes' citrus orchard in the southwestern tip of Texas. The plane travels about 90 miles an hour 12 to 15 feet above the trees. It can dust 45 acres an hour. Dusting is done early in the morning when there's no wind.

Mr. Hughes explained: "We used to fight rust mite with ground dusters but planes are quicker, more efficient. By experimenting we've developed a device that forces the dust (powdered sulphur) toward the ground at a terrific speed. The dust rebounds from the ground and fills the inside of the trees. As most of the mites are on the underside of the leaves they are quickly killed."

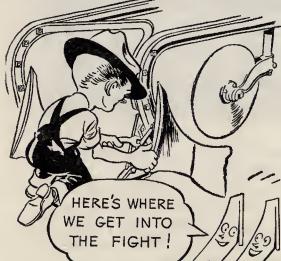


"**A new cover cropping method** we are now using has apparently cut scale damage to our fruit to less than half of one per cent," Bill Hughes told me. "In orchards having heavy cover crops we noticed scale was not nearly so severe. Seems like a cover crop raises humidity and encourages native parasites that kill the scale. Immediately after cultivating we plant a new cover crop — cowpeas in the spring, sesbania in summer, and Hubam clover or *Melilotus indica* in the fall. These legumes also supply nitrogen to the soil, cut down on our fertilizer bill, and add humus."

YOUR SAFEWAY RANCH AND FARM REPORTER

Follow

these war-time SERVICE TIPS



to prolong plow life

It has always been "good business" to keep your plows in first class shape; it's more important today, with new equipment hard to get and a bigger farming job on our hands than ever before.

Start your plow check-up with the shares—the business end of the plow. If shares are worn or dulled, have them sharpened and set; replace them if they're worn too much for further service. Sharp, properly set shares mean good work and an important economy in draft—remember 75 per cent of plow draft is created at the share. Keep coulters and jointers sharp and properly adjusted.

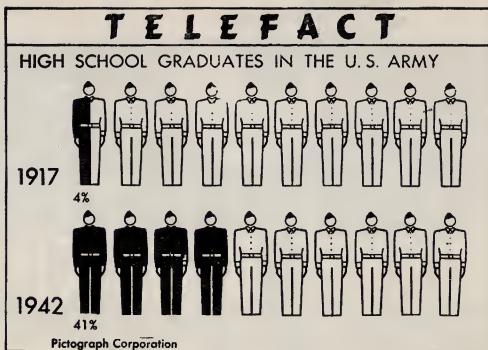
Check wheel bearings and boxings carefully—replace these parts if worn, to insure smooth-running, properly-aligned wheels.

The hitch is the safety device that protects both plow and tractor from shocks and possible breakage—therefore cushion-spring-release hitches should be inspected to be sure all parts are free and properly adjusted; pin-break hitches should have a wood pin of proper strength.

The lifting clutch should be serviced in line with the instruction book. Thorough lubrication is important in prolonging plow life and in getting greatest efficiency from your plow.

If you own a John Deere, yours is a plow built to meet every emergency. Care for it well—get the full value of the John Deere quality built into it. Use only genuine John Deere Parts when repairs are necessary.

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Exploring the Universe

(Concluded from page 193)

PIGS as well as people need vitamins for health. The latest vitamin need for pigs is pyridoxine, one of the B complex group. Lack of the substance causes loss of appetite, poor growth, fits, and anemia, which can be cured by giving daily doses of five milligrams per hundred pounds of pig.

AUTOMOBILES after the war may burn gasoline of 150 octane rating in motors whose cooling systems will be permanently sealed.

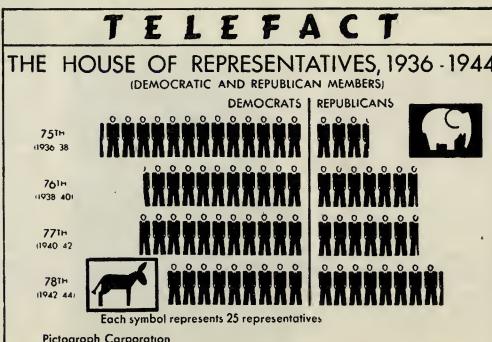
FLYING at high altitude the aerial photographer may turn in 500 or more complete photographic reports after a single reconnaissance flight, in which he records an area of six square miles every six seconds.

A enormous number of laboratory tests are necessary in the production of the huge quantities of metals now produced in the United States. To

make fifty million tons of pig iron requires more than two million separate laboratory tests; to make eighty-two million tons of open hearth steel requires over twenty-seven million, and to make five million tons of high-alloy electric furnace steel requires thirty-five million.

GASS can be dropped twenty to thirty feet and not break if it is treated with hydrofluoric acid to take out the scratches, and then covered with an organic liquid or lacquer. For practical application it is hard to get a lacquer which will resist water and other liquids.

THE horse and buggy business gave jobs in the United States to a million persons in 1900, but in 1937, the automobile industry furnished employment in making, selling, and servicing cars to over six million persons. Fifteen major industries of our age have been developed since 1879 and have created, directly and indirectly, fifteen million new jobs, according to Dr. E. B. Benger.



LA VENTA

Culture

By DR. CHARLES E. DIBBLE

THE last decade, and in particular the last five years, have witnessed the accumulation of a vast amount of accurate anthropological data on the early cultures of Central America. Of particular interest have been the excavations led by Dr. Matthew W. Stirling of Smithsonian Institution in the states of Vera Cruz and Tabasco, Mexico. The finds were so impressive that



—From "El Enigma de los Olmecas"
by Jiménez Moreno

A GIANT STONE FACE FROM THE LA VENTA CULTURE

the archaeology of this area formed the subject of discussion during a special conference held in Chiapas, Mexico, in the summer of 1942.

During the discussion it was decided to abandon the term "Olmeca" and use the name "La Venta Culture" in honor of the site where objects of this culture were discovered. La Venta can be partially characterized by great stone faces with pug nose and thick lips, fat figurines, an abundance of jade objects, altars with a seated figure emerging.

This culture is contemporaneous with other cultures to the west (Monte Albán I) and to the north (Zacatenco) and dates back to the years immediately preceding the Christian era. It is in no respect a primitive culture but one well advanced, which presupposes centuries of preparation and formation. Dr. Alfonso Caso rightly considers this as the antecedent and mother culture which influenced the subsequent Maya, Teotihuacan, and Monte Albán cultures.

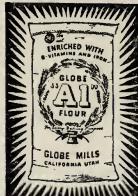
Archaeologists are continuing in their work of identifying and tracing the origins of La Venta culture.



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Here's a spicy, home-made gingerbread, recommended by Mrs. Olson of Los Angeles as a delicious, springtime treat! It will be easy to mix—and sure of success when you use Enriched Globe "AI" Flour. Globe "AI" is of the same high quality that has made it a favorite through the years. Now when it's important not to have baking failures, depend on success with Globe "AI." Complete satisfaction guaranteed or your money refunded.

JIFFY GINGERBREAD



1 1/4 c. GLOBE "AI" FLOUR	1 tsp. ginger
1/2 tsp. salt	1 egg
1 tsp. soda	1/4 c. melted shortening
1 tsp. baking powder	1/2 c. sugar
1/2 tsp. cinnamon	1/2 c. light molasses
1/2 tsp. nutmeg	1/2 c. boiling water

Sift flour once, measure, add salt, soda, baking powder and spices; sift again. Beat egg until light, and add shortening, beat well; add sugar and molasses, mixing thoroughly. Add dry ingredients, then boiling water, beating mixture well. Bake in papered 8-inch square pan in moderate oven (375 degrees) about 30 minutes.

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"If a Man Die, Shall He Live Again?"

By

B R U C E
B A R T O N

IT is the age-old question, asked at the side of every grave—asked by all the world at Easter time. It divides the race of men and women into two parts.

One part answers, "Death is the end. Neither man nor the universe has any Creator. The universe just happened. It created itself through the operation of natural laws."

That sounds very fine and scientific. But who or what established the natural laws and set them operating?

When a load of bricks, dumped on a corner lot, can arrange themselves into a house; when a handful of springs and screws and wheels, emptied onto a desk, can gather themselves into a watch, then and not until then will it seem sensible—to some of us, at least—to believe that all these thousands or millions of worlds could have been created, balanced, and set to revolving in their separate orbits, all without any directing intelligence at all.

Moreover, if there be no intelligence in the universe, then the universe has created something greater than itself, for it has created you and me, and we have intelligence. Is it easy to believe that a universe without personality could have created us who have personality?

Isn't it easier to believe that our personality is a little part of the vast personality that has created and now permeates the universe?

If there be a personality in the universe—a God—what kind of a God is He?

He must be better than you and

I are, for the creature cannot be superior to the Creator. He must be at least as kind as we are, as friendly, as compassionate. Is it reasonable to believe that He would have planted in human hearts this unquenchable yearning for life after death, and left that yearning unsatisfied?

You and I would not have done so.

Go where you will, from the most primitive race to the most cultured, you find the same instinctive conviction that death is not the end. Would a Creator plant that assurance merely to have it mocked?

To some of us, at least, it seems that the world without immortality is an answerless riddle. We are born; we struggle up through slow years of development, and just as we have reached the years of knowledge and some wisdom, years of greatest usefulness, we are cut off.

What total inefficiency! What senseless waste!

It is hard to understand a universe that made itself, and that ruthlessly casts away its most precious creation—human personality.

It is easier to understand that somewhere back of the universe is a personality and a plan.

If we cannot prove that this is so, neither can anyone prove to us that it is not so.

And until someone can disprove it, many of us will find it easier, more hopeful, more inspiring to believe.—Reproduced by courtesy of the author and the Lamp Division of General Electric Company.

TEMPLE

Recollections

By JAMES P. SHARP



—Photograph courtesy Church Historian's Office

SURE, I knew your father and grandfather, and Uncle Adam, and the bishop—in fact everybody that used to be around here in early days. But about the rock for the temple. Well, I was only a kid at the time they commenced hauling the rock and I spent most of my time down there watching the teams come in and the big two-wheeled cart haul the finished stones to the temple. Never saw such big cart nor such big, fat oxen as those that pulled the cart around. They must have weighed over a ton each. A Swede drove them. When a rock was chained to the cart, he would sort of chirp to them, then whistle, and finally say, 'Ve is ready, Yonny an' Yake. Move along an' take anudder rock for the House of the Lord.'

"Yonny" and "Yake" soon got so used to hearing him whistle and chirp that they paid little attention to him and finally when they did move it was slower than a snail's pace.

"Brigham was standing there one day watching those slow-moving oxen when a man walked up to him and said, 'If you don't get these finished rock out of the way faster than you're doing now, then I'll have to pull some of my teams off,

for there's not much space left to pile the rough stones.

"Brigham turned and said, 'Brother Joseph, you're in charge of transportation. You're the one we hold responsible for not just getting the rocks to the yard but also for getting the finished stones to the temple. He was speaking to Joe Sharp.

"Well, Joe didn't say one word but walked over to a bull-whacker who was unloading, and when he came back he was carrying a long bull whip. The oxen were coming back empty at a snail's pace; they only had to go about one hundred yards. He and Brigham stood in silence while the next stone was chained to the cart. Then Joe told the Swede to step aside and he spoke to the oxen. They went on chewing their cud as usual. Now this span of oxen belonged to Joe, but they didn't recognize their master's voice. He spoke again, and still they stood there. Then he whirled the bull whip around his head and brought it down across the backs of both oxen.

"You should have seen what happened. Those oxen went right

(Continued on page 228)

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An ANCIENT LETTER

By ANDREW M. ANDERSEN



—Photograph by Margaret M. Barnes

BETWEEN the covers of my Bible is an old and venerable letter. It lay there undiscovered for many years until the expression of admiration by a great American critic called it to my attention. After listing for the *Golden Book* nine of "The Ten Books I Reread Most," Mr. J. C. Grey, literary editor of the New York *Sun* added, "There they stand, my nine books like the nine little nigger boys after the fatal dinner. There is a tenth book, the best of all our English speech. The letter of Paul about Onesimus is my favorite letter."

I found this letter between the Epistle to Titus and the Epistle to the Hebrews. Containing but twenty-five verses, and seldom ever read or spoken of, this letter is important enough to have been a part of the New Testament for these many centuries.

In the days when slavery was normal in human society, Onesimus fled from his master in Colosse to the slums of Rome. At the same time the Apostle Paul was a prisoner of Caesar in the same city. In some way they met, and the slave heard and believed the testimony of the prisoner who preached the

In the Gospel Net...

By DR. JOHN A. WIDTSE

An Unusual Story of an
Unusual Woman
and Her Search for Truth
**AN IMPROVEMENT ERA
PUBLICATION**

\$1.25 illustrated

50 North Main St.
Salt Lake City

brotherhood of man and the divinity of the resurrected Christ.

What must have been their mutual astonishment to discover that the new convert's master was Philemon, a prosperous member of the Church at Colosse. Here was a supreme test of the faith of the Apostle, of Onesimus, and of the far-distant Philemon, for the Roman law gave the slave-owner the power to crucify the runaway slave if he so desired. Tychicus, another member of the Church, was leaving for Colosse with a letter for the Saints. Without delay, Paul penned this short letter to Philemon, thrust it into the shaking hands of Onesimus and bade him join his fellow brother on the journey. Onesimus' faith was stronger than his fear, and he obeyed the command of the Apostle.

This is the only personal letter written by Paul that has been preserved to us. It manifests the tact shown in other great moments of the Apostle's life. In it he expresses his love and the love of Timothy, who is with him, to Philemon, his family, and the Church in his house. He refers to the runaway as one who has left for a short season, that he might be received forever, not as a servant but as "a brother beloved." Paul expresses confidence that Philemon will do even more than requested, adds a line or two of personal detail, then graciously concludes with "the grace of our Lord Jesus Christ be with your spirit."

No eyewitness has recorded the meeting of Philemon and Onesimus, but we share with Paul an assurance that Philemon met the utmost test of the faith. By receiving the former slave as "a brother beloved" he bestowed the only true freedom, a freedom far more effective than the legal emancipation declared many centuries afterwards.

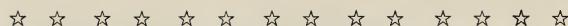
WAYFARER

THE Westminister Confession says that the chief end of man is to know God and enjoy Him forever.

I would elaborate this a bit as follows:

Our business in this world is to experience the contact of spirit with matter, learn the limitations of this material world, take part temperately in its innocent pleasures, enjoy its beauties and grandeur, learn to evaluate this world properly, neither despising it nor overvaluing it, endure with patience its inevitable sorrows, trials, and tortures, and finally acquire possessions that we can carry beyond the grave.

Paul says that we now see as through a glass darkly but that after death we may expect more light and understand much that now seems dark, uncertain, or cruel.—*Senex viator* [Frank Warren Smith].



Work, Fight, Save for Victory!

While our boys are fighting for us on the battlefields, we at home can work and fight to back them up and supply them with the necessary equipment and materials.

BUY MORE WAR BONDS!

Also to be better prepared for the days following victory, it is wise to keep your Savings Account growing steadily at one of these First Security Banks:



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FIRST NATIONAL BANK

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Salt Lake City

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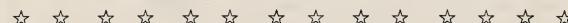
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By HEBER J. GRANT

Now in its Seventh Edition



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How the Red Cross is meeting normal needs as well as those of the war emergency is demonstrated in the following summary of its increased demands and greatly extended services—services which continue to make it the Good Samaritan of the nations:

1. Trained men and women with our service men and women everywhere called Red Cross field directors and assistants, responsible for counseling, social welfare, and comfort needs of all. Red Cross is the only civilian agency on military stations and with the military overseas.

2. Overseas clubs, 115 and more from the Aleutians to Iceland; England, Australia, and the Pacific islands for our service men and women; an American home, recreation, comforts, and sociability. With mobile equipment, the same service reaches scattered groups on duty as far as they can be reached. At the clubs, lodgings and breakfast both for 50¢; luncheon or dinner 25¢; hair cut and shave, 2¢. The only instance of charge by Red Cross for anything, anywhere, and done only at request of the military because other nations charge their own men for such things.

3. Four million more pints of blood in 1943 requested of Red Cross by the military.

4. Prisoner of War food packages to our captured service men and women and interned civilians.

5. Inquiry and information service for service men and women and civilians everywhere. The only channel in most instances for an interchange of messages.

6. Family welfare home service to all families of service men and women.

7. Reporting service for the military for purposes of emergency furlough, discharge, diagnosis and treatment of patients.

8. Enrollment of all nurses for the army and nearly all for the navy.

9. To fill the gap of nurses leaving civilian duty for military duty, nurses' aides are trained and used in hospitals and home nursing courses given to all women so they may help prevent and care better for illness in the home.

10. Packet clothing, comfort articles and service to all rescued seamen and service men and women.

11. Surgical dressings for the military by the millions, and for local emergencies.

12. Through camp and hospital service and Red Cross field directors, verified specific needs are channeled from the military authorities at camps to the adjacent communities for community organization, individuals, and Red Cross chapters to provide lounge and recreation equipment and supplies and special unusual items and services, supplementing the basic needs provided by the military.

13. Production program to provide millions of hand-made knitted and sewn garments for the military and civilians by millions of Red Cross volunteers. Knitted articles for able-bodied service men on duty to supplement military clothing, government hospital comfort articles, knitted and sewn for patients; other articles such as bedside bags, afghans, pillows, covers, for utensils, etc. Comfort kit bags for all service men and women going overseas. Ditty bags to service men in this country and garments for emergency and loan closets. These are provided only on request, re-

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and give names, dates, volume numbers, and conditions of books offered.



quisition, and through cooperation of the military and government authorities for specific verified needs, free with no thought of fee of any kind. . . .

14. The War Department audits the finances of the Red Cross and submits the audit and report of services to Congress and the American people annually.

15. Christmas packages are provided patients in hospitals, provided by Red Cross chapters. Comfort and other useful articles, games, books, magazines, are provided patients. . . .

16. Hospital and recreation corps (Gray Ladies) bring supplemental ward service, visiting, recreation and other helpful services in military and government hospitals.

17. Red Cross disaster preparedness and relief has provided services to 172 disasters that occurred in the years 1941-42 in 42 states. The Red Cross was there giving emergency care and rehabilitation needed. The greatest number of disasters in 61 Red Cross years, causing 714 deaths, and 3,937 injuries. Red Cross has the legal and moral responsibility in all natural disasters and accident emergencies.

18. In direct enemy action emergencies, bombing or invasion, civilian defense has responsibility, but looks to the Red Cross to provide mass feeding, clothing and shelter, registration, and information service, and supplemental medical aid and transportation.

19. Motor corps in 793 Red Cross chapters provide motor service.

20. Staff assistance corps in most of our 3,755 chapters provide clerical, information, and helpful service at headquarters.

21. Canteen corps with 25,362 members and 100,000 aides specialize in emergency feeding.

22. Nutrition is taught through a well-established standard course by well-qualified authorized specialists and 157,228 certificates issued.

23. Three and one-third million individuals have been trained in first aid. Emergency first aid highway stations dot the nation's roadways with Red Cross succor to accident victims.

24. Foreign relief to war sufferers has been given to twenty million sufferers in Europe, Asia, and Africa. More than two million dollars' worth of relief supplies has gone to Greek refugees and sufferers. During the past year, over four million dollars' worth of hospital, medical, and other supplies has gone to Russia.

25. To all ex-service men Red Cross gives informational and claims service and assists in personal and family welfare problems.

"HOW MUCH ARE EGGS?"

When you consider all-round food value, "Milk White Eggs" are more than worth the price you pay.



For top quality, buy . . .

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If there's something in it you like, call it to someone's attention.

He may learn to look forward to the "Era" too.

12 Issues

\$2.00

MOM WON'T MIND
—WE USE
FELS-NAPTHA



Junior is a little optimistic, we're afraid . . . though it's true the ever-present evidence of dirt is less menacing to Mothers who have Fels-Naptha handy.

Take those two Turkish towels, for example—the Pride of the Linen Closet—to tell the awful truth. In some homes they'd cause a first-class 'conniption'. But not here.

This Mother knows that no youngster can grind dirt in too deep for Fels-Naptha Soap to reach it. She'll soak those towels in rich Fels-Naptha suds. She'll let this grand, mild soap and gentle naptha go to work. Then, a light rub, a quick swish—and out they'll come, as fresh and white as the day they went in her hope chest.

Mother—have you a little 'Junior' in your home? Then you need a lot of Fels-Naptha, too!



Behind the Scenes

AT THE TEMPLE

By MARVIN E. SMITH
of the "Era" Editorial Staff

O PENING its friendly doors fifty years ago, the Salt Lake Temple has given a constant welcome to worthy people to enjoy the spiritual blessings that come from unselfish service. Interest has increased in the work so much that five sessions are held each day five days a week instead of one three days a week, as at first. For a time, seven sessions were crowded into the daily schedule of the nearly four hundred temple workers.

Because "faith without works is dead," the Saints who constructed the temple were not content to sit back and admire their temple-monument. They devotedly went to work to perform the saving ordinances necessary for themselves, and for their fellow men who had no such opportunity. During the past half century this service accomplished more than twenty-seven million ordinances in the Salt Lake Temple alone, including five million baptisms, nearly six million endowments, and one and a third million marriages (sealings) for time and eternity.

Always considerate of the comfort and welfare of the patrons, the administration has, at the same time, made numerous improvements which add to the efficiency of operation and the accuracy of record-keeping.

Among the improvements of the past eight years are upholstered lounges, new carpeting, lighting on the paintings, fluorescent lights, microphone in the chapel, loudspeakers in the building, ventilating system, new suitcase rooms and individual lockers, engine room, large refrigerator and cafeteria. All names are typewritten now, while the general temple records are photographed. Many of the changes are made through the generosity of donors.

Believing that cleanliness is next to godliness, a staff of more than fifteen women is constantly at work throughout the temple and in the modern laundry, where the linen for the service is kept spotless.

As more efficient methods are discovered, they are enlisted in the temple to facilitate the gracious service there performed.

THE EDITOR'S PAGE

Letter Concerning Salt Lake Temple Donation

CANNON, GRANT & CO.
Financial Agents
60 Main St.

BISHOP JNO. C. SHARP
VERNON, TOOKEE CO.

Dear Friend:

Bro. Pehrson has sent me \$238.00 as an additional donation to the Temple and I have just written him a letter of thanks and my blessing.

I feel that you as his bishop and the father of the Saints in your ward should extend special thanks to Bro. Pehrson and add' your blessing to mine.

Accept my sincere good wishes for yourself and Sister Sharp and also for your boys that you may all have a happy and prosperous

New Year. I recall with pleasure the pleasant visits which I have had in your home and the good influence at the meetings which I have attended in your little ward and I earnestly desire that the blessings of the Lord may attend you all. I have never visited a ward in my life where I felt any better and more liberty in addressing the Saints than I have done in Vernon.

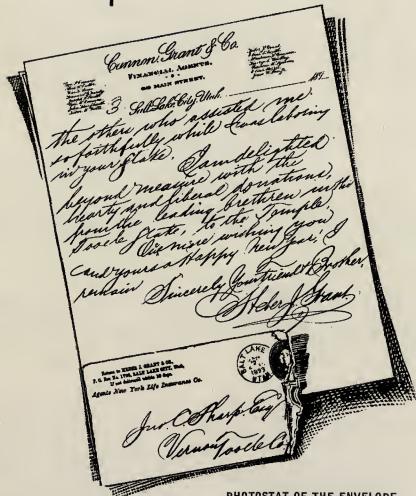
I look back with much pleasure to the hearty support that I received from the bishops and other officials when I was the president of the Tooele Stake and I feel very thankful to my brethren in Tooele for the support they gave me and there is a warm place in my heart for you and the others who assisted me so faithfully while I was laboring in your stake.

I am delighted beyond measure with the hearty and liberal donations, from the leading brethren in the Tooele Stake, to the Temple.

Once more wishing you and yours a Happy New Year, I remain

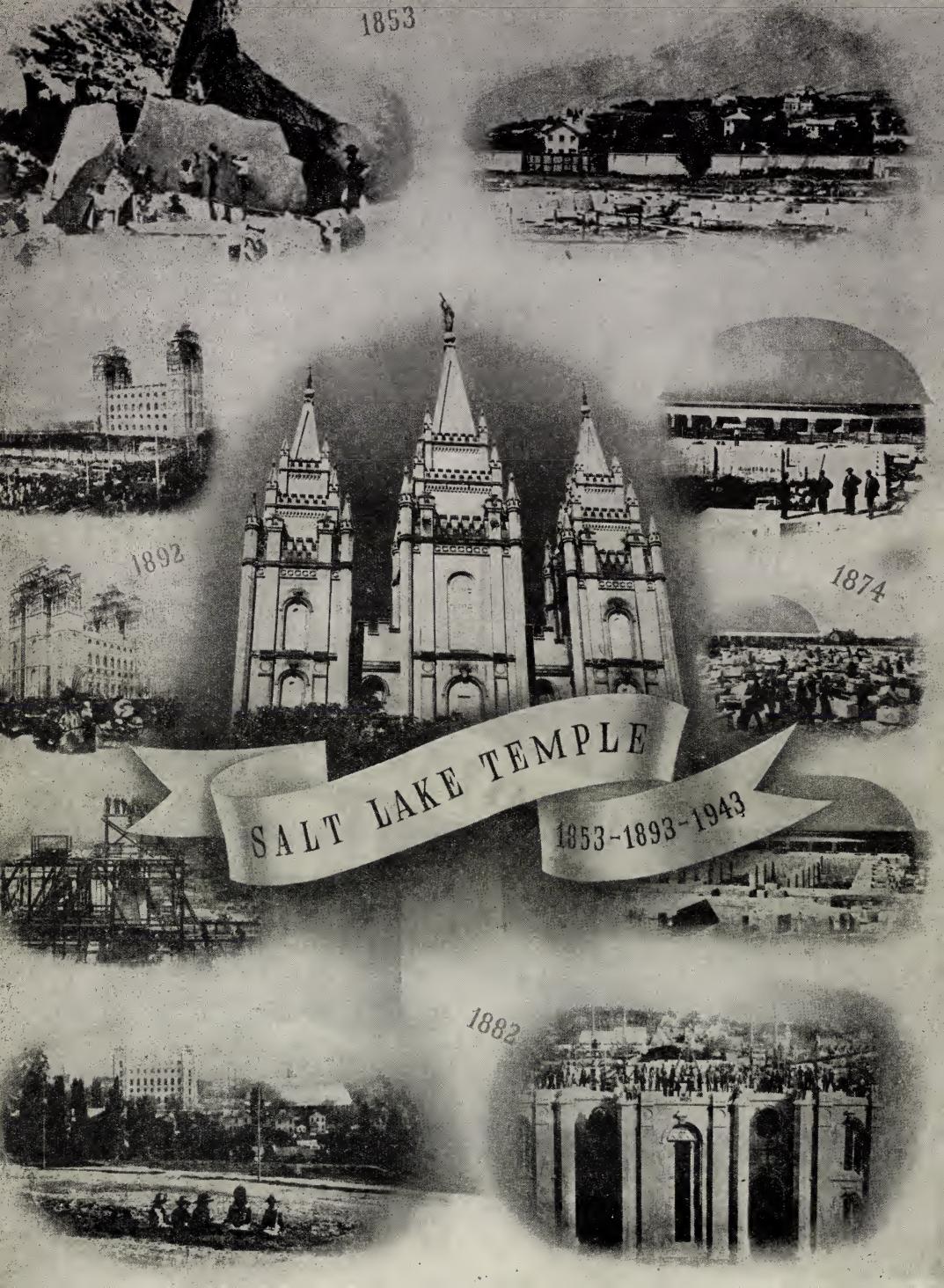
Sincerely Your Friend & Brother,

(Signed) Heber J. Grant.



PHOTOSTAT OF THE ENVELOPE AND PAGE THREE OF THE LETTER WRITTEN BY PRESIDENT GRANT FORTY-FIVE YEARS AGO, A FEW MONTHS BEFORE THE DEDICATION OF THE SALT LAKE TEMPLE, IN THANKS FOR A DONATION TOWARD ITS COMPLETION

1853



Dedication . . .

THE SALT LAKE TEMPLE JUBILEE

ON April 6—a date already memorable as the founding of the Church—it will be fifty years since the dedication of the Salt Lake Temple, and ninety years since the laying of its cornerstones.

On that occasion long ago when the massive foundation was begun "deep beneath the reach of mountain floods" and "so deep beneath the surface that it will cost robbers and mobs too much labor to raise it to its foundation," Brigham Young ventured to predict that "this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world."

But some asked, "Do you suppose we will finish this temple, Brother Brigham?" It was a vivid recollection of the abandoned temples and temple sites in Ohio, in Illinois, and in Missouri—a pained remembrance of the sanctuary in Nauvoo completed with such stubborn determination during those fevered years before the exodus and now desecrated and burned out, its tottering walls blown to the ground.

"I do not know," was the answer. "I do not know where I shall be tomorrow, nor when this temple will be done. . . . This I do know: There should be a temple built here."

That was a conviction held in common by the Saints, who were determined to make this the greatest of all latter-day temples though they should be driven from it the day after it was finished. They would do their duty, and "leave the event with the Lord."

At the October conference in 1852, the general theme had been "Shall we commence to build a temple next spring in order that we may receive our endowments more fully?" The unanimous decision was that there should be no further delay, and three days later it was voted "that we build a temple of the best materials that can be obtained in the mountains of North America." Truman O. Angell was forthwith sustained Church architect to prepare plans from a preliminary sketch by Brigham Young, and in their eighth general epistle to the Church the First Presidency made the appeal:

Bring all your spare silver and gold, precious stones, and curiosities, and antiquities, and everything that will tend to build, beautify and adorn the Temple of the Most High; and with meek and humble hearts, and prayer, and praise, and fasting, and thanksgiving, come up to the help of the Lord against the mighty, and you shall receive your reward, in ordinances, in blessings, in salvation.

By
WILLIAM MULDER
of the "Era" Editorial Staff

The following February, President Young turned the first spadeful of frozen earth for the foundation at the place already familiar to everyone as the Temple Block, where four days after the arrival of the first pioneer company, he had proclaimed: "Here we will build the temple of our God"—a choice approved by the camp in a "town meeting" held that evening on the site. It was the central square from which the city-to-be had been surveyed and around which it grew, and by 1851 was familiar to everyone as the Church public works center where master mechanics and blacksmiths and carpenters and painters served the pioneering interests of the entire region.

AT conference time, April 6, 1853, with banners flying and amid the music of band and choir and the exhortations of much speachmaking, the cornerstones were laid in the due order of the Priesthood. "We are not going to finish the temple this year, but we will begin it. . . ."

And it was begun, to be carried forward haltingly through the vicissitudes of forty years, years of alternate hope and fear, of persecution and near-frustration, years beset with all the difficulties of transportation and lack of skilled labor and shortage of materials that were the lot of a struggling community in the wilderness. Crops had to be planted and harvested, homes established, schools founded, new country explored and settled, communications maintained. There were two summers when workmen had to quit the site to fight grasshoppers. At the approach of Johnston's Army in 1857, the foundation, not quite to ground level, was filled in and covered over and made to appear as nothing more than a plowed field, while the people evacuated the city in "the move" south. It was four years before the work was taken up again. The railroad, long awaited, finally came in 1869, and while the Saints helped to build it, work on the temple was practically at a standstill for another three years, only to be greatly

accelerated with the laying of a track into the square itself. In 1887, anti-polygamy agitation found a legal bludgeon in the Edmunds-Tucker enactment, and the Church, disincorporated under its provisions, and while the government instituted suit against it to escheat its property, for two years was permitted the fiction of retaining possession of the Temple Block by "renting" it from the receiver for one dollar a year, though speculation was rife that unfriendly interests were scheming to wrest the temple from its builders and convert it to another use.

But the work went on. Slowly, what had been dream and vision became reality under the short, sharp blows of hammer and chisel biting into stone. To build well was more important than to build quickly. Brigham Young did not hesitate to re-lay several courses in the foundation which had been laid upon a section of rubblework, and when it was complained that some were building fine houses instead of attending to the work on the House of the Lord, he forgave them, saying it would be no cause of complaint if the temple were not completed for years. The people, he explained, were not prepared for a completed temple, but needed to improve and gain more knowledge by experience.

During the forty years, however, three other temples were begun and actually completed: at St. George in 1877, at Logan in 1884, and at Manti in 1888—each the center of a region grown populous and fruitful through the colonizing efforts of nameless men and women who responded to "the call" to build homes and villages and farms where none had been before. Meanwhile, the Salt Lake Temple became the special responsibility of the Saints in the surrounding counties: Weber, Davis, Morgan, Summit, Salt Lake, Tooele, and Utah.

THUS, through the administration of three presidents of the Church and for the better part of a lifetime, progress on the temple was household talk among the Saints. Children who used to venture out into the dusty road to see as many as three yoke of toiling oxen strain against their load of a single block of granite, lived to become themselves apprentice stonemasons at the quarry or on the Temple Block, and as course was laid upon slow course, they became skilled workmen in following the design of the patternmaker.

Each momentous advance in the con-
(Continued on page 250)

PIONEER Diary of ELIZA R. SNOW

PART II

1846

Sun[day, March] 29th. [Still on the Chariton River, about 100 miles from Nauvoo.] Very cold & windy—Elder [H. G.] Sherwood left our tent to act as Commissary in Brigham's fifty, in conjunction with br. Yearsley who is appointed for Heber's. Br. Y[oung] came to the wagon this eve[ning] & said in the name of the Lord I should get my health.

[Monday,] Mar. 30. Sis[ter] M[arkham], H[arriet] & E[lizabeth] go to the stream to wash. Sis[ter] Y[oung] gave a treat of apple pies, which the rest enjoy'd much, but my health is too ill, tho' improving. The day very fine.

Tu[esday, March] 31. The day fine, got out of the wagon for the first time since last Th[ursday]. Mother Whitney fullf'l'd her promise of last eve[ning] & call'd with an acceptable token of Sarah's kindness, a nice bit of cod-fish.

In having been ill have realiz'd Sis[ter] Markham's unremitting kindness & have had time for reflection on many subjects. One which existing circumstances have brought before me is that of the equal distribution of property. I am confirmed in my former opinion that it is contrary to the order of the celestial kingdom. I verily believe that should a time arrive that one shall possess no more than another that the equality will be produc'd by adverse circumstances, not by the law of God; and that time will present a general scene of distress. God, for a wise purpose in Himself, in the distribution of capacity, has conferr'd greater ability on some than on others & gradation seems inherent in the law of creation & government.

P[orter] Rockwell arrived with letters from Nauvoo. The City is anything but a desirable habitation from description—I pray the Lord to open the way for the honest in heart to get out.

Br. M[arkham] informs me that our Com[pany] has earn'd upwards of 50 dol[lars] in this place, which is received in corn, oats, pork, cloth & a cow.¹

¹From time to time, companies of men either volunteered or were detailed from the journeying camps, and, going off the route, obtained jobs of work for which they received food & payment, to meet the necessities of those who were not partially supplied, and also grain for the teams...

As we passed through one town the inhabitants manifested as much curiosity as though they were viewing the most remarkable wild animals in their herds and apparent heartlessness was, to me, proof of profound ignorance. How little did those people comprehend our movement, and the results the Almighty had in view! Eliza R. Snow, quoted in *Women of Marmondon*, (Tullidge), p. 311



—From a painting by Howard Pyle

PRairie GRASS

Th[ursday], Apr. 2d. Yesterday Brigham's Com[pany] left and Heber's today—Cross'd Shoal Creek, 6 miles, & found Brigham's Com[pany] encamp'd, when we made a halt & expected to spend the night, but after some arrangements, went on 5 m[ile]s farther & stopp'd on the opposite bank of a small stream. Had the pleasure of perusing an interesting letter from S. M. K[imball], thro' the politeness of her adopted mother Vilate. Thro' the blessing of God my health is much better.

Fr[iday, April] 3d. This morning called in Heber's tent & found Brigham & family at the breakfast table who had just arrived with his Com[pany], & recommended going forward, & not wait, as we expected to do, for the arrival of teams sent back for corn. Soon after we started it commenc'd raining in showers which made the road across a wet prairie of 2 miles quite bad. At the end of 2 m[ile]s came to a creek lin'd with timber—a long hill on the opposite side which after much delay, in doubling teams &c., we ascend & encamp on the bluff with a settled rain which continued till about 5 o'clock.

Sat[urday, April] 4th. [At Hickory Grove Encampment.] Rain'd all night & mostly thro' this day. Heard that L[orenzo] is with George A. [Smith] 7 m[ile]s in the rear, on Shoal Creek. Br. Y[oung] came up—he had been on 45 m[iles] to Grand River.

Sun[day, April] 5. The storm subsided in the night, succeeded by a freeze—this day is warm & sunny which, from its rarity seems a great blessing. Br. Heber held a meeting—the men gather'd

round but the ground being wet the females kept at home.

Seated in the front of the wagon—I wrote the following: In All Things Rejoice.²

At 4 o'clock, according to the instruction that each Ten should meet together in their several divisions and partake of the sacrament, we attended to the ordinance for the first time since we left the City. My heart was made to rejoice in the privilege of once more commemorating the death of Him whom I desire to behold. Roll on ye wheels of time! Hasten, thou long anticipated period, when He shall again stand upon the earth.

In consequence of some disaffected feelings, Br. Markham's & Br. Yearsley's families this mor[ning] separate their table. Br. Barney wishing to board with Br. M[arkham] remained with us. Br. M[arkham] had the misfortune to cut his foot by the fall of an axe from the front of his wagon.

Mon[day, April] 6. Commenc'd raining soon after day light—rain'd all day with a little intermission. Soon after we had retired to rest, the wind rose with a perfect gale attended with a heavy shower of rain—and several of our habitations were level'd & the roofs of our wagons barely escap'd the wreck of elements. With the storm, the weather became extremely cold.*

²This was substituted "Song for the Camp of Israel" and has been omitted.

*As we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed. Some in tents, others in wagons—in rainstorms and in snow-storms. I heard of one birth which oc-

Tu[esday], [April] 7th. [On Locust Creek.] Very cold & windy, moderated a little before night.

Wed[nesday, April] 8. The ground froze quite hard this mor[ning]—the wind chang'd to the south and west. Elder K[imball] thought best to move forward this mor[ning] early & go as far as practicable, rather than wait for the road to dry, while the teams are losing more than when at work; but the men who started Mon[day] to go 12 m[ile]s for corn did not return last night as was expected & we must wait for them.⁴

Elder Kimball was passing my "study" today when after the usual compliments, I told him I was number'd among his children. I wished to know if he would acknowledge me as one. He said he would, & I told him that I should claim a *father's blessing*. He said he would give me one. I asked when? to which he replied "*now*." I told him I was ready; he said to me then, "*A father's blessing shall rest upon you from this time forth.*" From this time I call him *father*.

Thursday, April 9. Started early as practicable, but before we left, Sis[ter] Markham did her 2nd churning of butter in the wagon—the road was almost impassable being low prairie, & to render it worse, it commenced raining about noon, & with the greatest exertion we went but 7 m[ile]s and put up in the open prairie where we had not sufficient wood to keep warm and the teams were let loose without feed, to pick for themselves. Here we pass'd a dreary night of wind & rain.

Friday, April 10. The cattle & horses had strayed in the night & it was noon before we left our *miry* habitation, and when we went it was by doubling teams leaving some wagons behind—a little after night we arrived at the place of destination where Father K[imball], & many others were once more on "*terra firma*," before us with plenty of wood & fires blazing, & browse for the beasts together with the blessing of an unburnt sod for our carpet, which was very delightful.

Sat[urday, April] 11th. A council held a few rods from our wagons with most of the Twelve in attendance, to consult the interests of the Camp of Israel & the kingdom of God. It was thought best to change the course of our journey, & go more to the north, which would bring us into the late *purchase*, we being now on the *disputed ground* between Mo. & Iowa,—to travel about 50 m[ile]s & stop to put in crops, build houses &c., & that the poor in the City be written to immediately to reach

cured under the rude shelter of a hut, the sides of which were formed of bark fastened to poles stuck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water, it fell in their protection, a newcomer and his mother from a shower-bath as the little innocent first entered on the stage of human life. Through fault in the Great Ruler of events, no harm resulted to either. Eliza R. Snow quoted in *Women of Mormondom* (Tullidge), pp. 307, 308.

⁴Meanwhile, President Brigham Young and others repaired wagons and carriages.



ELIZA R. SNOW—PHOTOGRAPH
TAKEN IN CAIRO, EGYPT, DURING
PALESTINE TOUR

the proposed plantation as soon as possible—teams were sent back for those of our company who did not come up.

Sun[day, April] 12th. The Sacrament was administered to those that could assemble in the open air, which was very chill tho' the day was fine. Father K[imball] presided and gave us excellent instruction reminding us of the goodness of God, which had been greatly manifested on our way—altho' it seem'd to us that we had experienced the worst of weather we should not have thought anything about it had we been at home. He strongly impress'd the necessity of union of feeling & action—said his "feelings" were wounded by reflections made by some respecting sending their teams back for others, particularly Br. L[orenzo] Young said that those who were selfish about helping others would find

their teams weakening & dying &c. &c.

It was a refreshing season to me & while I partook of the elements in remembrance of the death of our Savior, my prayer was "O Jesus, let me soon behold thy face."

Mother Whitney call'd at our wagon just as the word went forth for meeting, & I remark'd to her that my mind had been impress'd with the idea of going to the land of Palestine, & I felt to prophesy that we should yet walk hand in hand upon the mountains of Judah even the land of our inheritance & pick rich clusters of grapes which were "dropping down new wine" upon the sides of the mountains. While sitting at the meeting I felt a strong confirmation of the above, yet the very feeble state of my health seems to forbid the expectation, but with God all things are possible.⁵

Mon[day, April] 13. Sister M[arkham] & myself spent most of the day in Sarah Ann's wagon—dined with Sister W. and S.—Sarah [Ann Smith] assisting to prepare tea⁶ for the first time since the birth of her promising son.

Tu[esday, April] 14th. The weather continued fine, and Father K[imball's] company, according to previous arrangement, leave our very beautiful woodland dell, to join Brigham's Camp about 3 m's ahead—while starting some of the teams, Father K[imball] pass'd where I was sitting, saying to the brethren that "each one should have a care for all—that if others would have no care for him he should take care of himself & others might take care of themselves"—he said that I might write it, for it was a *correct principle*.

After about 3 m[ile]s travel over a rough road, tho' more tolerable than the last, we join'd Brigham's camp on the edge of a high sandy prairie, with Gen. (Continued on page 251)

⁵From October, 1872, to July, 1873, Eliza R. Snow was one of the party sent by President Brigham Young to dedicate the Holy Land. Two years later she compiled and published *Her Correspondence in Palestine*, a volume of four hundred pages.

⁶Later in the journal, under date of Wednesday, May 13, 1846, Eliza R. Snow made the following entry: "My health much improved—I think by using a tea made of Cranesbill. Cranesbill is a species of wild geranium and related herbs."

GARDEN GROVE,
THE PLACE
SELECTED FOR THE
"FIRST FARMING
ESTABLISHMENT"
—MAYOR BY-
STATION OF IM-
MEASURABLE AS-
SISTANCE TO THE
PIONEER PAPAN-
IES WHICH
FOLLOWED





The Descent of the Gospel

BEFORE AND AFTER THE *Deluge*

By NIELS F. GREEN

STUDENTS of the gospel are always interested in the descent of the gospel from Adam, to whom it was originally given on earth.

The two tables herewith presented show that all the patriarchs, save Lamech and Noah, living before the deluge were ordained to the Priesthood by

may have been numerous, and well acquainted with the gospel as taught them by Noah and his son Shem, who had received it from the patriarchs, who in

descendants of the patriarch Noah were members of the Church of the Lord, during the first centuries after the deluge.

The suggestions made by these tables help clear up many mooted questions.

The Biblical account after the deluge is confined largely to Abraham and his descendants. It will be noted that the birth of Abraham is A.M. 1948 instead of A.M. 2008, as given in most Bible versions. This difference of sixty years should be applied as a correction factor to all later dates given marginally in the Bible.

* * *

The patriarchs are born in direct line from Adam, with given birthrights from father to son, but not always given the oldest son.

Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah were all in succession, during the 930 years of Adam's life, ordained patriarchs by him; and three years before Adam's death the mentioned seven patriarchs received a last blessing from Adam at the great gathering of Adam's righteous descendants in the Adam-ondi-Ahman valley. These patriarchs were all high priests (D. & C. 107:53). Lamech was ordained patriarch by Seth, and Noah by Methuselah. Cainan received a call from God in his fortieth year (Concluded on page 230)

References: Genesis 5: 7-6; and Book of Moses 6:10-25; 8:1-19

Ordination of patriarchs. (D. & C. 107:40-53)

Adam lived until the 56th year of Lamech's life.

Noah had cooperation in his gospel-proclamations by the patriarchs Enos, Cainan, Mahalaleel, Jared, Methuselah (who died at the year of the deluge); further by his father, Lamech, and his three sons. (Book of Moses 8:13)

Enoch was translated with the City of Zion, A.M. 1052, but not Enos, Cainan, Mahalaleel, Jared.

"The Lord ordained Noah after his own order." (Book of Moses 8:18-19)

Adam himself and were undoubtedly taught the gospel by him. Noah knew all these patriarchs except Adam and Seth, and heard their story of the coming of man and the gospel on earth. All the patriarchs before the deluge, save Noah, were probably present to receive Adam's farewell blessing in 927 A.M.*

The people who lived after the deluge had also good opportunity to hear the gospel at first hand. Noah lived well into the days of Abraham.

Shem, the son of Noah, knew three of the original patriarchs, Methuselah, Lamech, and Noah, so that his knowledge of the gospel was only one person removed from Adam. And Shem lived to know personally Abraham, Isaac, and Jacob. In fact, Abraham died before Shem.

The Biblical account of the gospel in the period from Adam to Jacob is very meagre. Shem and his descendants

turn had been taught by Father Adam. Likewise, the chain of Priesthood descent could have continued unbroken during this long period of time. It is not improbable that thousands of the de-

II. PATRIARCHS LIVING AFTER THE DELUGE, A.M.* 1656

Tabulation by Niels F. Green

Name	Born, A.M.	Died, A.M.	Age at Death
Noah	1056	2006	950
Shem	1548	2158	610
Arphaxad	1658	2096	438
Salah	1693	2126	433
Heber	1723	2187	464
Peleg	1757	1996	239
Reu	1787	2026	239
Serug	1819	2049	230
Nahor	1849	1997	148
Terah	1878	2083	205
Abraham	1948	2123	175
Isaac	2048	2228	180
Jacob	2108	2255	147

References: Genesis 7:6; 9:28, 29; 11:12-24, 26-32; 12:1-7; 15:16; 21:4, 5; 26:1-5; 35:27-29; 46; 47:1-12; 27:31; 48; 49; Book of Moses 8:12; Book of Abraham 2:5; Galatians 3:16-18; Exodus 6:16, 18, 19; Josephus, Antiquities of the Jews, Bk. I:5, 6; Josephus, Bk. II:15:2

CONVERSIONS

"Eternity reaches as far back as it does forward, and there is not one of the children of men that has ever lived, that now lives, or that will ever live but may become partakers of salvation..."

B RIGHAM YOUNG was converted to the gospel through reading the Book of Mormon; John Taylor through listening to Parley P. Pratt; Wilford Woodruff at a meeting conducted by two humble elders; Lorenzo Snow through association with the Prophet Joseph Smith. These men were born before the Church was organized and joined it in their early manhood. Joseph F. Smith, who succeeded Lorenzo Snow as President, was born in the Church. He inherited from his martyred father, Hyrum Smith, and his heroic mother, a militant and steadfast love for the truth, and few men ever testified more fervently, more fearlessly, more forcefully to the divinity of the gospel of the Son of God, than he did.

Heber J. Grant, who succeeded Joseph F. Smith as President, likewise was born and bred in the Church and was taught from his childhood the pure principles of the gospel by his sainted mother. No other man has demonstrated more perfectly his faith by his works than has President Heber J. Grant.

The record of the conversion of the strong men who, in the days of opposition and persecution, joined the Church and carried its burdens would be both fascinating and faith-building. Perhaps no two responded to the same appeal. To know what first attracted them to the gospel would be instructive and interesting. It was an event of more than passing importance when such men as Orson Pratt, Daniel H. Wells, Charles W. Penrose, Karl G. Maeser, and many others joined the Church.

DANIEL H. WELLS' conversion resulted from his hearing the Prophet Joseph preach on salvation for the dead. President Anthon H. Lund, speaking on one occasion of Daniel Wells, said:

He told me that although he loved the Mormons when they first came to Nauvoo and sympathized with them in their suffering, yet he was not impressed much with their doctrines until one day he heard the Prophet Joseph Smith preach on baptism for the dead. This doctrine gave him a testimony of the truth and he said to him-

By BRYANT S. HINCKLEY

Former President of the Northern States Mission, and Author of the Book, "Daniel Hanner Wells—Events of His Time"



The Endowment House as it stood in the northwest corner of the Salt Lake Temple Block, 1855 to 1859. Daniel H. Wells presided over it for nine years.

DANIEL H. WELLS

self, "this is true," and made a resolve that he would devote his life's work for his kindred dead.

He religiously kept his resolve.

Daniel H. Wells often related to his family the reasons why he accepted the gospel. One was baptism for the dead, by which salvation is extended to all who have died without an opportunity of receiving it while in the flesh. He declared:

Eternity reaches as far back as it does forward, and there is not one of the children of men that has ever lived, that now lives, or that will ever live but may become partakers of salvation through obedience to those laws which God designed in the beginning for the salvation and exaltation of His children.

In this great principle he could see the preservation of the sacred ties of friendship and the patriarchal order of God's Kingdom, which was exemplified in the sealing of the sons to their fathers, welding every link in the chain of descent from one gospel dispensation to another.

In a discourse which he delivered

in Salt Lake City, May 31, 1863, Daniel H. Wells said:

There is a plan whereby all who have not sinned the sin unto death may attain to a certain glory and salvation. There is a principle revealed in the great economy of heaven by which we can act for one another whereby the generations who have died in ignorance of the gospel may be administered for by the living, that they may be judged according to men in the flesh. This principle has been revealed in these last days and it is a great and glorious principle, one that brings joy and satisfaction to the believer. It throws a mantle of charity over the whole human family. Our Heavenly Father does not confine to endless misery His children who have not been informed in the plan of life and salvation and who have not lifted up their hands knowingly against Him. It provides a way in which they may participate in the blessings of our common Father, which He dispenses to His faithful children.

Our holy religion teaches us to extend charity, knowledge, and power to all mankind. Are they not our brethren and sisters? Have we not a common heritage? Have we not a common Father who is the Father of our spirits? Then are we not of one family, brothers and sisters, and should we not so act towards each other?

How great should be our satisfaction, joy and thankfulness to our Father in Heaven that we have become the recipients of this great knowledge, that we can place our feet upon the rock of salvation and become messengers of salvation to all people, take them from a low and degraded condition and elevate them to a knowledge of God. (Daniel Hanner Wells, pp. 239-40)

From the time Daniel H. Wells joined the Church until the day of his death, temple work was uppermost in his mind. The broadness and
(Concluded on page 229)

Some Thoughts on THE ATONEMENT

By THORNTON Y. BOOTH

Former Editor of "The Y News"
now in Australia with the U. S.
Armed Forces

One of the great questions of Christianity is that concerning the atonement.

It has not yet been given man to understand fully just why the sacrifice of Christ was necessary, nor the laws operating to make His death the key to reconciliation between man and his Father in Heaven.

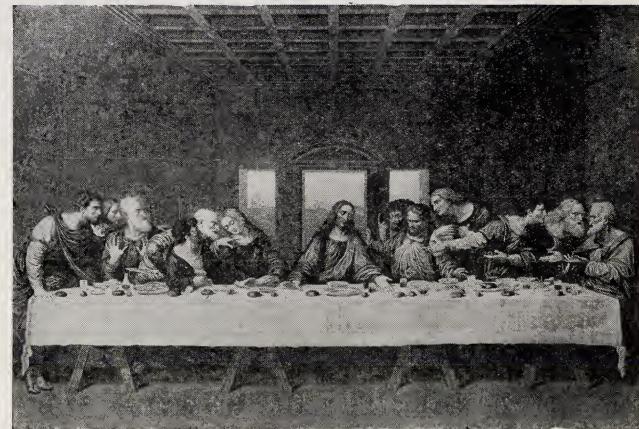
This much only we feel we know: that the fall of Adam—the transition from immortal to mortal status, and the severing of his direct spiritual relationship with the Father—was necessary if the plan for this earth was to be accomplished. In some way, the atonement of Christ insures the resurrection to immortality and makes possible the resumption of this relationship with the Father.

But why should a Sinless One have to go through all the suffering the Redeemer bore? Was it merely to satisfy a technicality of justice? Or was there a deeper purpose?

Consider the following: Christ is God of this earth. He is the Jehovah of the Old Testament, and the God of the Nephites and Jaredites. It was He who outlined for the Prophet Joseph the work he would be called to do. The Father, who also appeared in that marvelous vision, spoke only to introduce His Son. It was Christ who explained conditions and coming events to the Prophet, and it is He who has given the revelations concerning the work of this dispensation right to the present time.

It is apparent also that He it is who will judge all peoples, and that not until the present status of this earth is finished, and its work completed to the last detail will He deliver the kingdom again to the Father. Although the Savior recognized He could do "nothing of himself," yet apparently the ruling and judgment of this earth have been assigned to Him with full responsibility.

If this be true, then would He have been *qualified* to finish this work and judge the earth if He had not had the experiences He did



THE LAST SUPPER, BY LEONARDO DA VINCI

have? We are told, "Though he were a Son, yet learned he obedience by the things which he suffered." Must not He have learned much more?

His primary purpose was to do the work of the Father—to redeem mankind, which would at the same time result in further glorification of the Father. But as He taught in His own gospel, it is by devotion to the welfare of others that the greatest blessings come. Must not this have been included in the purposes of the Father when He foreordained His Son to the great sacrifice?

EVEN though we recognize Christ as a perfect Being in that He did no sin, it appears that He was not perfect in the sense that He had full knowledge and understanding of God's purposes, and how they were to be accomplished. "Father, if thou be willing, remove this cup from me . . ." was His prayer in those final hours of agony, though He immediately expressed His acceptance of the Father's wishes, "Nevertheless, not my will, but thine, be done."

We can only speculate on what forces were at work to prepare Him for His task; though we see how they enabled Him in many ways to demonstrate His fitness for His foreordained mission.

He had already proved He could live perfectly "in the world." Because he had been in daily touch with His fellow men, He understood the unhappy effects of all types of human frailties, and had spoken the word and set the example to enable man to overcome them. He had successfully resisted the greater temptations which could come to Him only as One possessing the power of the Son of God—for example, to use that power to impress the world with a great display as He might have impressed it had He so chosen.

Thus had He lived. When He died, He gave final example of absolute adherence to His way of spreading His gospel by touching the hearts of men. At the same time He gave a further demonstration of the obedience He was learning. Those who called upon Him to save Himself by summoning legions of angels were met only by a magnificent silence, even though He could have called the angels any time He wished.

He endured one of the most painful of slow deaths ever devised by man. Is it out of place to suggest that only after such an experience could He understand fully the mistakes others have committed under physical stress?

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Here and There

IN SALT LAKE TEMPLE HISTORY

By ALBERT L. ZOBELL, JR.

of the "Era" Editorial Staff

Ox-Power

THE problems of transportation, always difficult in a pioneer era, played a part in the building of the Salt Lake Temple. The eighth general episode of the First Presidency of the Church, issued April 7, 1851, read:

A railroad has been chartered to extend from the Temple Block in this city to the stone quarry and mountains on the east, for the conveyance of building materials; the construction to commence immediately. . . .

Ground was broken for the Salt Lake Temple on February 14, 1853, and between that date and April 6, the date set apart for the laying of the cornerstones, the wooden railway projected to Red Butte Canyon was hurried towards completion, to be used in hauling the Red Butte firestone rock for the foundation. The railway, however, was never operated, as the Sharp brothers, John, Joseph, and Adam, who were awarded the contract of bringing rock to Temple Block, used oxen.

The laying of the firestone foundation was commenced on June 8, 1853, and finished July 23, 1855, to a height of eight feet—leaving it still eight feet below the ground level.

The quarrying of the Little Cottonwood granite, the material finally selected for the walls, was in charge of James Livingston, who had been engaged in the Red Butte quarry in 1853, getting out rock for the foundation. His superintendency of the Little Cottonwood quarries continued until the last stone for the temple was obtained. There was no need to make excavations nor even to cut into the hills for the rock. Huge granite boulders had been detached in ages past, and were thickly strewn in the canyon. From them, with hammer, chisel, and low-power explosives, the slow and tedious work of obtaining building stone was accomplished.

A canal on which to convey the stone to the city was begun, and a great deal of labor was expended upon it, but it was never completed to be used for the purpose originally intended.

Again the pioneers turned to their oxen to solve transportation difficulties. It was no unusual sight in the 'sixties to see four or six oxen drawing a heavy

wagon, loaded with one block of granite. Sometimes the rock was loaded on timbers placed on the running-gear of the wagons; but generally it was on a specially provided bed, swung about a foot below the axles, to which the granite was fastened by wrought iron rods. In later years, a few mule teams were used.

On the approach of the transcontinental railroad in 1868, work was again retarded.* One or two stonemasons and a few workmen remained on the Temple Block, but many workmen went to the railroad construction camps; and so for three years there was little done on the temple.

In 1872, the Utah Southern railway was built south through Salt Lake County, and those engaged in hauling rock no longer followed the route which was strewn with the wreckage of wagons unable to bear the load placed on them. The rock was hauled to Sandy, where it was loaded on railroad cars, and brought to Salt Lake City. The following year saw the construction of the Wasatch and Jordan Valley railway to the granite quarries, and a spur of track built into the Temple Block.

The Salt Lake Temple had been under construction for twenty years before adequate transportation facilities were provided.

*Though it meant a temporary interruption through a drainage of man power the Church welcomed the coming of the railroad. President Brigham Young said in a public meeting held June 10, 1868, at Salt Lake City, refutes a once prevalent notion that the Mormons were "isolationists" seeking to establish an independent emirate. "I do not think," he said one day from the Missouri river here, "that we looked for a track where the rails could be laid with success, for a railroad through this territory to go to the Pacific ocean. This was a wild and god-forsaken country, where the timber belonged to Mexico. We never went through a canon, or worked our way over the dividing ridges without asking where the rails could be laid; and I really do not think that the railway would have been laid long before this time if we do not say it would if there had not been some little eruption [the Civil War]; but I do hope now that we will get it. As for this people not wanting the railroad, why there is no people in the world that like the matter into consideration more than we do; and we need it more than any other community."

And George A. Smith, counselor in the First Presidency to Brigham Young, is reported as saying: "I was told by a friend, a creed gentleman that he was 'opposed to a railroad.' I told the man that he must be very ignorant of the wishes and views of the people here, or else he gave us credit for being very fond of ox teams and horn telegraphs."



—Courtesy Church Historian's Office

WAS THE FOUNDATION TWICE LAID?

The Comprehensive History of the Church (V: 136) states that in the summer of 1862 the foundation of the temple was taken out and relaid—the work of nine years painstakingly done over again. President Young had said that the stones "were not laid solid, but were laid on chunky small stones." He expected the completed temple "to stand through the millennium."

But a statement in *The Contributor* for April, 1893, seems to indicate that it was not the whole foundation that was affected:

The laying of the foundation was completed on July 23, 1855 [to a height of eight feet, a point still eight feet below ground level, for the trenches were dug sixteen feet deep] and now bears the weight of the vast structure, never having been disturbed. Next to the foundation came a section of rubble work fifteen inches high. The stone used in it was less carefully selected than in the masonry below. Above it was placed a course of flagging, and then came fire-stone, of which part of three courses was laid. . . . President Young was not fully satisfied with this piece of coarse masonry, and during the four years after "the move" [evacuation of Salt Lake City in 1857 at the approach of Johnston's Army] that the laying of stone on the temple was suspended, the conviction fixed itself on his mind that a change should be made. When the masons resumed the work, the courses of rock that had been laid on the wall were taken up, the rubble work removed, and

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SAM BRANNAN

and the MORMONS in EARLY CALIFORNIA

VII

THE commander now chosen to lead the Mormon Battalion from Santa Fe to California, while a notorious stickler for discipline and military forms, was nevertheless a welcome improvement over the harshly arrogant Lieutenant Smith. It must have been a painful sight to the martial eyes of Colonel P. St. George Cooke when the Battalion lined itself up for his initial inspection and assumption of command. Forced marches, scant food, sickness—all had done their worst. Assignment of clothing allowances by the brethren to their destitute loved ones in the Camp of Israel had brought the army to a sorry spectacle of rags and tatters. In Colonel Cooke's own frank words:

Everything conspired to discourage the extraordinary undertaking of marching this Battalion eleven hundred miles, for the much greater part through an unknown wilderness, without road or trail, and with a wagon train.

It was enlisted too much by families; some were old, some feeble, and some too young; it was embarrassed by many women; it was undisciplined; it was much worn by traveling on foot, and marching from Nauvoo, Illinois; their clothing was very scant; there was no money to pay them, or clothing to issue; their mules were utterly broken down; the quartermaster department was without funds, and its credit bad; and animals were scarce. Those procured were very inferior, and were deteriorating every hour; for lack of forage or grazing. So every preparation must be pushed—hurried. A small party with families [Captain Higgins' company, previously mentioned] had been sent from Arkansas crossing up the river, to winter at a small settlement close to the mountains, called Pueblo. The Battalion was now inspected, and eighty-six men, found inefficient, were ordered, under two officers [Captain James Brown, command], with nearly all the women, to go to the same point. Five wives of officers were reluctantly allowed to accompany the march, but furnished their own transportation.

By special arrangement and consent, the Battalion was paid in checks—not very available [negotiable] at Santa Fe.

With every effort, the quartermaster could only undertake to furnish rations for sixty days; and, in fact, full rations of only flour, sugar, coffee, and salt; salt pork only for thirty days, and soap for twenty. To venture without pack-saddles would be grossly imprudent and so that burden was added.³

Daniel Tyler, in his priceless chronicle of the long march, comments relative to:

³Cooke, *Conquest of New Mexico and California*, pp. 91, 92

Colonel Cooke's assertion that the Battalion "was much worn by traveling on foot and marching from Nauvoo, Illinois," that while this statement is, strictly correct, it was much worse "worn" by the foolish and unnecessary forced marches of Lieutenants Smith and Dykes, which utterly broke down both men and beasts, and was the prime cause of the greater part of the sickness and probably of many deaths. I am satisfied that any other set of men but Latter-day Saints would have mutinied rather than submit to the oppressions and abuse thus heaped upon them.⁴

THROUGHOUT that painful journey from Leavenworth to Santa Fe, one noble-hearted Mormon officer persistently had raised his voice against Smith's tyranny. Lieutenant Samuel L. Gully, in defense of his brethren, had hopelessly put himself at cross-purposes with the command and consequently had become a target of wrath. Through the vindictive machinations of Lieutenant Smith, Gully was forced to relinquish his officieral post at Santa Fe, or face charges of insubordination. Daniel Tyler calls Gully "a brave, noble-minded and undeviating friend to the Battalion . . . with all the noble characteristics that grace a model officer. He would have sacrificed his life rather than be untrue to his friends."⁵

When the deposed Lieutenant Gully sorrowfully rode from the ranks of his brethren at Santa Fe, he carried back to Winter Quarters not only their brotherly tribute for his noble stand, but a portion of their army pay to alleviate the distress of Israel in the wilderness. The Battalion never again saw Samuel Gully. He died the next year crossing the plains en route to Salt Lake Valley.

On October 19, 1846, the thinned ranks under command of Colonel P.

⁴Tyler, *A Concise History of the Mormon Battalion in the Mexican War*, p. 174
⁵*Ibid.*, p. 175

St. George Cooke, marched out of Santa Fe into the desolate west. The Mormon Battalion carried strange orders. Its task was to open a wagon



BRIGHAM YOUNG, WHO ISSUED THE CALL FOR THE MORMON BATTALION

road to the coast.⁶ Kearny's corps, already engaging the Mexican forces in California, had been forced to abandon wagons and finish their march against the enemy as mounted troops. Though classed as infantry, the Mormon Battalion was to haul the wagons through to the coast.

To men emaciated by semi-starvation and disease, with stock and rolling equipment in pitiable condition, Kearny's order was a demand of staggering proportions. With rations totally insufficient to guarantee the army against hunger, this hope of Kearny verged on the fantastic. But perhaps unknown and unreck-

⁶*Ibid.*, pp. 187-188

oned by this American commander were some eternal founts of strength upon which the sober Mormons had been taught to draw. Added to lean and stubborn physical endurance bred of hardship, they possessed a sustaining faith which quickened bodies and drove them forward through physical perils that would have killed men less favored. They had a gospel and a God—which fed them strength when food was gone, when canteens were dry, when death was near. Within a month the stern, undeviating Colonel Cooke came to realize he was commanding a Battalion of extraordinary men. Their physical exploits are beyond explanation, unless a sober accounting be made of the eternal verities upon which those hardy souls so faithfully leaned.

By the middle of November the army's "beef" subsistence consisted of those shrunken oxen no longer able to pull their supply-wagons. Not even the entrails were wasted. The pinch of necessity was further manifest by constantly dwindling rations of flour, coffee, and salt.

Says Daniel Tyler:

Our course now lay down the Rio del Norte. We found the roads extremely sandy in many places, and the men, while carrying blankets, knapsacks, cartridge boxes (each containing thirty-six rounds of ammunition), and muskets on their backs, and living on short rations, had to pull at long ropes to aid the teams. The deep sand alone, without any load, was enough to wear out both man and beast. . . . The men were ready to eat anything that would furnish them any nourishment, the rations issued to them being insufficient to satisfy the cravings of hunger. . . . From that time on it was the custom to kill the work animals as they gave out and issue the carcasses as rations. Nor was any portion of the animal thrown away that could possibly be utilized for food. Even hides, tripe and entrails, all were eagerly devoured, and that, too, in many cases without water to wash them in. The marrow bones were considered a luxury, and were issued in turns to the various messes.⁵

Levi Hancock, the Battalion soldier-poet thus aptly paraphrased it in song:

While here, beneath a sultry sky,
Our famished mules and cattle die;
Scarce aught but skin and bones remain
To feed poor soldiers on the plain.

We sometimes now for lack of bread,
Are less than quarter rations fed,
And soon expect, for all of meat,
Naught less than broke-down mules, to eat.

Our hardships reach their rough extremes,
When valiant men are roped with teams,
Hour after hour, and day by day,
To wear our strength and lives away.

⁵Ibid., pp. 180-181

We see some twenty men, or more,
With empty stomachs, and foot-sore,
Bound to one wagon, plodding on
Through sand, beneath a burning sun.

A Doctor which the Government
Has furnished, proves a punishment!
At his rude call of "Jim Along Joe,"
The sick and halt, to him must go.

Both night and morn, this call is heard;
Our indignation then is stirred,
And we sincerely wish in hell,
His arsenic and calomel.⁶

The fearful strain upon the endurance of the men could not but show itself. By November 10, fifty-five men had collapsed. Cooke, realizing their chance of reaching California alive was pathetically remote, ordered Lieutenant W. W. Willis to escort the sufferers to Pueblo, there to join their other invalided brethren. A wagon was loaded with half rations of beef and flour, but with no allowance for medicine or comfort to sick men. After pronouncing the "blessings and promises of God" upon the fevered brows of these broken souls, the Battalion marched away to leave their sick ones to reach Pueblo however well they might.

THE journey of Willis' tiny command to Pueblo is an epic in itself. They lost their ox-team—one ox mired to its shoulders and could not be retrieved, the other broke its neck attempting to move the sunken wagon. In the midst of their tragic helplessness, two of the sick brethren died, and were buried alongside the trail. It was with humblest con-

⁶Ibid., pp. 182-183. Somewhat condensed

COLONEL P. ST. GEORGE COOKE (COOK)
WHO LED THE BATTALION ON THE FINAL
STAGE OF ITS HEROIC MARCH

—Courtesy Church Historian's Office



P. St. George Cooke

dition the men prayed to God Almighty for deliverance. "The next morning," says Lieutenant Willis, "we found a pair of splendid young steers, which was really cheering to us. We looked upon it as one of the providences of our Father in heaven. Thus provided for, we pursued our march."⁷ December 24—after incredible hardship—they finally reached Captain Brown and those brethren at Pueblo. And by such heroic faith does man prove his similitude with God.

While eight days' rations were saved to the main army by departure of Willis' command, it was soon apparent that not even the stretching of providence could guarantee food enough to last the Battalion into California. At order of Colonel Cooke, every unnecessary burden was disposed of. Tent poles were thrown away; muskets and pegs used in their stead. By thus lowering the height of the tents, and spreading them over a greater area, ten men could be crowded into them, with consequent saving in portage.

With all the discomforts, with all the hardships, one searches in vain for the drastic criticism of Cooke as commander, such as was consistently voiced against Smith prior to the Battalion's arrival at Santa Fe. Cooke was stern, unswerving; at times he was severely harsh. But Cooke was a true soldier. There was nothing arrogant nor petty vindictive in his attitude toward the men in his charge. In turn, they respected him for his true worth. He countenanced no infraction of rules; he tolerated no shirking of duty. When one day a party of hungry men from Company E filched a little of the mules' corn and boiled it for food, Cooke, as reprimand, ordered the entire company's beef rations fed to the mules.⁸ For Cooke, the marching of the Mormon Battalion to California was a sacred responsibility. Under command of a lesser man, the venture might well have ended in disaster.

The great waterless deserts of the southwest now began falling under the tattered tread of Mormon boots. To people of modern-day comforts, it seems incredible that men could be expected to cross, afoot, deserts of from thirty to ninety miles—with only a canteen of water between themselves and death. Words never can adequately describe the thirst-maddened sufferings of this body of men ere the south margin of the

(Continued on page 230)

⁷Ibid., p. 191

⁸Ibid., pp. 236-237

Arizona

RANGER

PART II (CONCLUSION)

I PULLED my .45. Clay held his rifle at full cock. With my six-gu in my right hand, also at full cock, I knocked on the door with my left hand.

The clank clank of heavy spurs and the scuffing of cowboy boots were heard coming—

The door opened. As it did, I saw in a flash that the man who had opened it had done so with his right hand, and that his gun was on his right side. That was lucky for me, let me tell you!

Before he could even step back to make a pass for his six-shooter, I jumped and grabbed him by the collar of his shirt, near the throat, with my left hand, holding my gun on him with my right, and jerked him out the door.

"Grab his gun," I yelled to Clay. Clay snatched his gun from its holster.

We pulled him around the corner, stood him against the wall and snapped at him, "Where are the others?"

He just stared for a second or two. I guess he was so flabbergasted he couldn't talk. We looked straight at him, hard. He dropped his eyes. We had him, and he knew it.

"One went to a ranch, a mile or two away. He ought to be back in a few minutes. He went after a horse."

"You're — — lucky," the outlaw went on; "we've just had a terrible row—almost a killin'—over dividin' the stolen stock. We'd been outa here but for that."

I called Baltazar.

"Clay, you and Baltazar take charge of this man. I'm going to search the building. Watch careful."

I hoped the outlaw had told the truth, but I couldn't take chances, so I searched the building thoroughly, a ticklish job. No one else was there.

"Where's the third man?" This to our captive.

"He left on horseback."

I didn't press him further but signaled to Beek and Clawson to bring the horses and McDermott.

SYNOPSIS OF PART I

ONE morning in July, 1912, under sheriff Joe Pearce, riding the line between New Mexico and Arizona, received word that rustlers had swooped down on the Zuni and Navajo reservations and were headed for the Mexican border with a band of stolen horses and mules. With Clay Hunter, prospector and cowboy, and with a posse of canny Indian trailers, "Lone Wolf," as Pearce [who tells the story] was known to the Indians, set out to recover the stock and, if possible, bring the outlaws to justice. Traveling fast and light, they followed the trail through rough black "malapai" hills—ambush country—where they found fresh signs of the rustlers: a notched six-gun lettered "Pat," an abandoned camp but a day old, telltale boot prints. Near a deserted ranch house they encountered a Jack McDermott, suspected confederate of the gang, whom they forced to go with them. Shunning a butchered yearling found on the trail for fear of poisoning, the posse, though hungry and tired, pushed forward, dismounting at every incline, rifles in hand ready for use. Finally, within a stone's throw of the Mogollon mining camp, they drew up on a small knoll overlooking two ranch houses—and the stolen herd. In an encircling move, the posse closed in. Joe Pearce, on the blind side of one of the houses, inched along prone on the ground to the very door. "Any word you want to send to your folks?" Clay Hunter whispered.

We halted them out of sight of anyone that might come from the adjoining ranch. We talked a second or two with the outlaw.

"What's your name?"

He hesitated, "Diniscio Sanchez."

"All right for now," I said.

"We've got to get the other rustlers." I was thinking aloud. We knew they had not been warned. I evolved a plan.

"Clay, you take charge here. Leopoldo, you and Clawson come with me."

We walked along the trail toward the ranch from which one of the outlaws was sure to come. We hid ourselves near an opening in the brush where we could see anyone coming, but where the person riding toward us could see nothing.

By
JOE PEARCE
as told to
JOHN W.
FITZGERALD

I looked along the trail, using the field glasses.

"Here he comes at a gallop." Leopoldo looked. "Riding my big pinto."

Clawson verified this. "Your horse, all right, and leading another stolen horse."

"Keep your guns on him. You two take that side of the trail. I'll take this side. Use your rifles."

The outlaw had not the slightest notion we were there. When he got between twenty and thirty yards away I stepped into the trail. All our guns were on him, hammers back, ready to fire.

JOE PEARCE, 1942—FORMER ARIZONA RANGER, SCOUT, LINE RIDER, COUNTY RANGER, AND SHERIFF



His horse came to a pawing halt less than ten yards from us, surprise written all over the outlaw's face.

"Throw up." All our guns were on him. I stepped closer.

His six-shooter was in its holster, in front of him, near the saddle horn. He made a slight motion.

"Hold it!" I snapped. "Let that gun be!"

His hands went up, feeling for the stars. He stood in his stirrups, holding the reins over his head with one hand.

"Shoot him down, boys, if he makes a move. I'll disarm him." I took his .45 first, then his rifle, which was in a scabbard on his saddle. I threw the cartridges out and secured his double ammunition belt and a long double-edged knife that was in it.



MR. AND MRS. JOE PEARCE ARE THE PARENTS OF NINE CHILDREN—TWO DAUGHTERS AND SEVEN SONS—TWO OF WHOM ARE NOW IN THE ARMY AND ONE IN THE MISSION FIELD

"You're well-heeled," I said.

"Not now," he replied.

It was getting dusk, and we returned to the ranch house, where I questioned him.

"Your name?"

"Pat Gutierrez."

"You're an old hand at this rustling business, eh?"

"Si."

Then he made quite a speech for an outlaw.

"You're the Lone Wolf, you're the line-rider, the old Arizona Ranger, no?"

"Si, Señor," I said, half mockingly.

"Ranger Pearce," he continued,

"we've had sheriffs, U. S. marshalls, and special cattle detectives on our trail before this. Up to now we've never been caught. All I can think of now is looking through steel bars in a stone wall, but I guess I got it coming."

I showed him the gun Baltazar had found.

"Yours?"

"Si."

"You won't be using it for a while, quite a long while."

He nodded.

"You and Maris and Sanchez quarrel?"

He looked at Sanchez. "Si. If we hadn't, we'd be a man together, and you'd never have captured us. You're lucky."

I nodded then.

"You wanted to make the Mogollon mining camp to sell a mule to buy chuck to get to the border, eh?"

"Si."

It was now dark and beginning to rain. We went inside. A fire furnished light enough to guard the prisoners. I sat by the door. The Indians took turns every hour riding around the 160-acre pasture the stolen stock was in. Clawson and Hunter guarded the corral and houses and our horses.

I didn't dare close my eyes. The outlaws didn't sleep either. Suddenly, about three a.m., we heard a wail that sounded like the cry of a baby, very faint.

AFTER a thousand years of darkness and rain, the morning star finally came over the Mogollon Mountains.

We built a camp fire and all crowded around it. There was no food, not even "jerky."

We all wondered where Maris was.

"He's the leader and the worst rustler in these parts," Clay said.

"I know," I replied. "Patience may reward us."

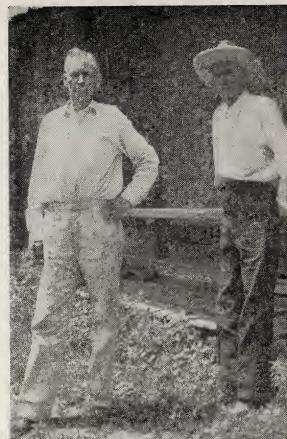
"Patience no fill my hungry belly," complained Baltazar.

Just then a local goatherd came to water his goats and get salt for them. I bought a yearling goat for three dollars.

While the herd of goats was drinking, the Indians killed and dressed the goat I had purchased. I told the goatherd that we were waiting for a "friend." I described Maris.

"We sure would like to know where he is; we can't wait much longer."

The goatherd never hesitated, wasn't suspicious at all.



JOE PEARCE AND UNE WILTANK, ONE OF THE MEN WHO GUARDED THE PRISONERS WITH SAWED-OFF SHOTGUN

"Your friend at my camp, stayed with me last night."

Clay Hunter, who had a nose for food, came from the house.

"Here's tortillas to go with that goat," he said.

Erachio knew Maris. He was worried. "Never catch Manuel Maris; him too smart," he stated.

I took a chance. "We'll all be eating goat meat together at noon, Maris and all."

We had barely finished eating when we saw a man coming from the adjoining ranch. We knew he wasn't Maris. When he pulled up and got off his horse, I asked him who he was.

"Teodoro Chavez."

"Why have you come here?"

He looked at me kind of funny but answered, "I've come to see my daughter; she has a new baby. That's her husband there." He pointed to Sanchez.

I thought, "That explains the cry we heard early this morning."

"Clay, take charge here."

Chavez and I went toward the small house. As we walked along I said, "Sorry to hear about your daughter—we have Sanchez under arrest for rustling."

Chavez stopped, looked at me, and then we went into the house. Chavez told his daughter what I had told him. She started to cry. I called Sanchez. When she saw him, she said, "I thought I'd married an

(Continued on page 244)

POETRY

NOSTALGIA

By Marge Stewart

IS spring, this year, the very same at home?
Do lilacs foam
Their purple loveliness from hedge and lawn?
Are iris gone?
It hurts me that I can't remember whether
They bloom together.
There was a time I thought it didn't matter.
Do plum trees scatter
White petals on the moon-drenched eager earth,
Their gifts for birth
Of leaves, new slender locust trees, new lovers?
Are the covers
Of snow drawn back from peaks and hollows?
My heart follows
Each miracle. Spring came early to this alien place.
I felt no slightest trace.

REPLACEMENT

By Clarence Edwin Flynn

WHILE the world burns fierce and red
With the flame we all have fed,
It is not the crumbling wall
That engrosses me at all.

It is not the ashes gray,
Lying here where yesterday
Bloomed so bright the silent grave
Of the peace we could not save.

It is what Faith's hand will rear
Over all these ruins here,
And the newer, better scene
Where Destruction's touch has been.

WHAT PRICE PEACE?

By Christian N. Lund

WHAT is the price that man must pay for peace?
The price is high . . . is high;
He must cease looking to the earth and lease
Help from the sky.

What sacrifices must he make for this . . .
Peace of the virgin heart?
He must surrender all he has . . . and is,
Must be torn apart

By the incalculable wonder of love,
Of surmounted self;
Of faith in a divinity above
Power or self.

He must cast out the beam and the mote
From his eye and his soul,
Must see earth as a manuscript God wrote,
Divine and whole.
What is the price that man must pay for peace?

The price is high . . . is high,
For peace begins where selfish motives cease,
Its roots are in the sky.

THE TEMPLE

By John M. Freckleton

WHERE we were sealed
For our eternity
Is God's workshop
For happiness.

The weight of worry
I had carried
Is removed,
Since never may our lives
Be parted,
Come what may.
Of all the dark nights,
I've no fear,
For dawn destroys the dark,
And you will rise with me
When death is gone.

The moment when our separate ways
Were plotted to a single course,
I found my foolish brain
Preoccupied with little doubts:
As whether you were sorry now
That this was for eternity.
So pondered while I should have let my heart
Rejoice in contemplation of the joy
We two should find along the road
That from our separate ways was formed.
But now, within my arms,
You've stilled my fears.
I gaze in rapture at the lands
Of wonder-filled eternity.



—Photograph by A. E. Smith

SPRING

By Thelma Ireland

THE trees are broken out with buds:
It is very plain to see,
It isn't chicken-pox at all—
But springtime allergy.

WHEN WILD PLUMS BLOOM

By Ethel Fairfield White

SPLASHES of white on the green of the hollow
Proclaim, like a trumpet, that April has come.

How eager my spirit! My footsteps would follow
Each trail that allures me with blossoming plum.

A breath of their fragrance, and memory's wicket
Swings open: a child by the foam-brimming creek,

I am led through a tunnel-like path of the thicket,
A flowery snowdrift, and cool to my cheek.

Mingled with birdcall, the voice that is speaking,
Soliloquy keyed to the mood of our stroll:
"What a worldful of beauty is ours for the seeking,
Revealed in a flower, a face, or a soul."

Long silent . . . the voice has a cadence that lingers,
Beauty recurrent, though fragile and fleet . . .
I lift from the wrapping with trembling fingers
A spray of plum blossoms I bought on the street.

TO ELDER GEORGE D. PYPER

By Mabel Jones Gabbott

YOUR song is stilled. Your last note, clear and sweet,
Is whispered in the great infinity;
And we who yet must walk with earthen feet
Revere and praise your finished symphony.

In swift or soothing measures, year by year,
Each tuneful note found its melodious place:
The full beats of rich living—joy or tear,
Unselfish overtones of kindly grace.

And lifting, chanting, always through the score,
The soft sweet strain of service and of love.
Your song has thrilled us eighty years and more,
Till now the last note lingers—lost, above;
Not lost! To listening hearts and souls in key,
Death cannot still this Christ-like melody.

PREREQUISITE

By Florence Wightman Rowland

SOME men have cried:
"We chose a lonely nook
Where we could pray to Him
And read His book."

And some have built
Their fences high and said,
"We've never seen a child
In need of bread."

And yet His Son
Was sent to teach this plan:
To live with God learn first
To live with man.

Scrap Metal

By ALGIE THURGOOD

THE big, dusty door creaked tiredly on its hinges and slowly opened. With a grimace, Esther Daley pushed past her son standing in the doorway into the dusty attic.

"What a mess!" and with an "I-don't-know-where-to-start" expression, she slumped down on an old trunk, midst a creaking of locks and a new flurry of dust.

"What a mess!" Her eyes raced quickly over the array of worn-out possessions—not new enough to use, too old to be given away.

Her son, Peter, squaring his shoulders and stretching himself to his full fourteen-year height, followed her gingerly into the room.

"What a mess is right, Mother. Why do we keep all this junk?"

"What do you mean 'junk'? Everything in this attic your Father and I bought when we were married, or it has belonged to his family or mine.

"That trunk, there," she continued, pointing with the toe of her shoe, "belonged to Grandpa Daley. It dates back to the Civil War—and so does this old musket."

Peter fingered the musket with disdain, the superior attitude of youth for anything outdated playing across his features. He smiled knowingly.

"Grandpa and his musket wouldn't stand much of a chance against today's soldiers and an army .45, eh, Mother?"

"No, I guess not, Son; but Grandpa and his old musket tried just as hard in their way to keep our country free as your brother, Jack, is doing today, remember that."

Esther Daley had lost the flame of defense for Grandpa with the mention of Jack's name. Her eyes had discovered under the small window an old-fashioned metal crib. Slowly she rose to her feet, pulling her dress free from the old trunk top, and moved falteringly toward the crib.

Her eyes were strangely bright as she turned to face her son.

"You know," her voice was tender, "this was Jack's crib—and yours, too, remember." It was more a statement than a question.

"It seems such a little while, now when I look at it, since Jack was in it, and me watching him with one



"BUT THE CRIB, MOTHER... ARE YOU SURE YOU WANT ME TO TAKE THAT?"

eye while I learned the mysteries of cooking with the other."

She paused, but her thoughts ran on: *How many light-years away is Australia from a mother's heart, I wonder.*

PETER had turned from the old musket and was watching his mother, wary of the gathered intensity in her face, the gleam in her tired eyes.

"He wouldn't fit in it now, Mother; he fits better in a bomber." Peter tried to be gay.

Esther looked at her son, half in rebuke at the thoughtlessness of youth, but her voice was resigned when she answered, "I guess that's the truth; he fits better in a bomber now. They all do—those young

men this country raised to manhood with such high hopes for a future of peace and happiness—the ones marching with guns, those on the sea and in the air! So, you think Jack fits better in a bomber. Well, maybe in my heart I think so, too. . . .

"Peter, wasn't it scrap metal we came up here for? I thought those old iron beds would do. Yes, these are just a lot of junk, and we need all we can get right now. These beds are heavy, Peter; they should make enough for our share."

Peter stood the heavy bed post down with a thud. "They didn't say 'our share,' Mother; they asked for all we had."

Esther pursed her lips prudently. "I could use that iron chest; nothing could ever be lost in it, even by fire. But, take it—I guess a wooden one will do for us!"

Then she saw the iron crib as she hadn't seen it before at all, old and rusty and filled to the top of each peeling post with memories of her oldest son. With a determination born of love for him so far away, she pulled the crib toward the doorway.

"Take it, take it quick before I change my mind." Esther's cheeks were bright and warm. "And here, take Grandpa's trunk and his old musket, too. If I can give my memories, I'll give Grandpa's, too."

Then she smiled. "Somehow I'm sure he'd want me to give it." She handed the tarnished musket to her son. "Grandpa'd never believe that twice in a lifetime that same musket would fight for America."

"But the crib, Mother—are you sure you want me to take that?" Peter had heard so many times the stories of the crib, and he was still young enough to remember the lullabies his Mother sang to him as he lay in it.

But there was a new look on his mother's face as she answered. "Yes, take it. It was always Jack's crib and, as you say, he doesn't fit in it any more—neither of you do." She reached out her arm to her young son. "Jack fits best in a bomber, and both of you fit into my heart. So, if he gives his youth and I give my present happiness, is it more than fair that we give our past to make the future?"

On the Book Rack

GOOD NUTRITION FOR EVERYBODY

(L. Jean Bogert. University of Chicago Press, Chicago. 155 pages. \$1.50.)

THES are uncertain times every day sees some definite or imminent change in the food supply and its cost. Yet the government is trying to impress people that their first patriotic duty is to keep well.

Dr. Bogert's latest book is an attempt to meet these conditions and to assist the homemaker in preparing meals that will nourish the family even though retrenchment or even substitution of one food for another may be necessary. The book explains briefly the most important facts of nutrition, so that the layman may know the reasons why natural foods are more nutritious than those devitalized for commercial purposes. The mysterious vitamins are introduced simply, and the reader is made to understand their function in human nutrition, as well as that of the minerals and other food classes.

The practical side of the problem has not been neglected, for there are given many recipes of nourishing and simply prepared foods.

This brief treatise is a welcome addition to the invaluable textbooks written by Dr. Bogert in this field, for it teaches truths that all should understand—not only to prove their patriotism, but in order really to enjoy life. One must eat wisely to be well.

—L. D. W.

ADVENTURE SOUTH

(Sullivan C. Richardson. Arnold-Powers, Inc., Detroit. 1942. 330 pages. \$3.50.)

Sullivan Richardson is a Latter-day Saint who will be well remembered by *Era* readers for the stirring story he wrote of the Hole-in-the-Rock. Readers will find this book additionally stirring reading, for he blazed a trail from Chicago down the two American continents until he reached Cape Horn. His story of his adventures and of the people he met will build for better understanding among the nations. He divides the book into thirty-eight chapters, some of the titles of which will indicate the sparkle and spontaneity with which he treats his significant expedition: I Have No Hope; I Don't Know, I Just Don't Know; Flour and Water, Mostly; Just Send Me Your S.O.S.

Certainly anyone who may think life dull—and many who think it exciting—should pick up *Adventure South* and live vicariously for a few days in its pages.—M. C. J.

HANDS OFF! SELF DEFENSE FOR WOMEN

(Major W. E. Fairbairn, illustrated. Appleton-Century, New York. 41 pages. 75c.)

ALTHOUGH this book may sound a bit out of the ordinary for the pages of the *Era*, we have had occasion in recent years to realize that women must learn to defend themselves. This volume gives some easily learned and readily applied techniques to escape from situations which might otherwise prove disastrous.

Major Fairbairn formerly was attached to the Shanghai Municipal Police and perfected his techniques. At the outbreak of war, he was recalled to England. At present he is in the United States, on loan from the British Army, teaching close-combat to instructors of the U. S. armed forces.—M. C. J.

THROUGH THE YEARS
(Emma H. Wakefield and Ramona F. Cottam. Provo, Utah. 1941. \$2.00.)

This book which encourages intelligent record-keeping has many commendable features that Latter-day Saints particularly will find valuable. The helpful arrangement and classification should be conducive to all people to collect vital material which will prove of untold value to those interested in family data. Although this is not the official form adopted by the genealogical society, those who keep this record will have all the material at hand if they wish to place the information on the Church record sheets later.

The instructions and the stimulation in-

cluded in the book should go a long way toward making all Latter-day Saints enjoy compiling their family books.—M. C. J.

SYRIAN YANKEE

(Salom Rizk. Doubleday, Doran, New York. 1943. 317 pages. \$2.75.)

This autobiography of a Syrian lad's struggle to come to America paints a vivid picture of the dream that has impelled hundreds of thousands of people all over the world to seek out this country. The book should be an incentive to the millions of citizens to make this dream a reality. Salom—later Americanized to Sam—sees more clearly both the faults and the virtues, the successes and the failures, of this great country. By emphasizing the challenge of the opportunity, he would eliminate the cheap and the tawdry.

This is a book, not for a few, but for all Americans.—M. C. J.

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THE CHURCH MOVES ON

Sunday School General Superintendency Reorganized

DR. MILTON BENNION was sustained as general superintendent of the Deseret Sunday School Union, March 2, succeeding the late George D. Pyper. He was formerly first assistant general superintendent, a position which he held for eight years.

Sustained as first assistant general superintendent is Dr. George R. Hill, who had served with Elder Pyper as second assistant.

Sustained as second assistant general superintendent is A. Hamer Reiser, manager of the Deseret Book store, who was for twenty-one years general secretary of the Deseret Sunday School Union.

Wallace F. Bennett was retained as general treasurer, and Wendell J. Ashton as general secretary.

Dr. Bennion became the editor of *The Instructor*, the monthly organ of the Sunday School, succeeding Elder Pyper in this position.

All members of the general board were released. Membership of a new general board is to be announced by the new superintendency.

The reorganization took place under the direction of President David O. McKay and Dr. John A. Widtsoe of the Council of the Twelve.

L. D. S. Service Men Receive Budget Tickets

ALL Latter-day Saints in the armed services are to receive from their bishops a budget ticket which will admit them to any entertainment in the wards or branches where they are stationed, according to a letter from the First Presidency.

Under the same plan, any service man may receive a guest card from bishops of wards for Church dances and socials. These cards are to be surrendered at the door.

Centers for L. D. S. service men similar to the one at Salt Lake City are now being established in San Diego and San Francisco.

First Presidency Makes Appeal for Red Cross War Fund

A LETTER from the First Presidency to the bishoprics of the Church calls attention to the continuing work of the Red Cross and to the special 1943 war fund campaign launched in March, following Red Cross Sunday on February 28th:

The mission of the Red Cross is to serve humanity; it fosters kindness of spirit; it radiates Christian brotherhood. Wherever there is a wounded soldier, wherever there is pain or suffering on the field of battle or at the homefront, there may be found the tender mercies of the ameliorating services of this benevolent organization.

It is one banner under which all human-



THE NEW GENERAL SUPERINTENDENCY OF THE DESERET SUNDAY SCHOOL UNION Center, Superintendent Milton Bennion; left, First Assistant George R. Hill; right, Second Assistant Almer Hamer Reiser

kind may enlist in a common cause of mercy and compassion.

Millions of men in armed forces are marching, sailing, and flying to kill and to conquer. Millions of men and women under the international banner of the Red Cross are marching to administer relief, to give succor, and to save.

To make effective and successful this humanitarian work, funds are indispensable—this year more than ever before. The campaign for "The 1943 Red Cross War Fund" is already under way. This is not the annual roll call, nor a drive for membership, but it is an appeal to every person earning a dollar to contribute to a great and worthy cause.

The Church, recognizing the services of the American National Red Cross as conforming to the lofty ideals and divine principles proclaimed by the Savior of mankind, now urges all its members to contribute funds more liberally than ever before to succor the wounded, to aid the sick, and to comfort the distressed....

Now is the time for every man, woman,

Observance of the Salt Lake Temple Anniversary

IN commemoration of the fifty years since the Salt Lake Temple was dedicated, a dramatic radio presentation of its history will be heard April 6, the anniversary date, over station KSL in Salt Lake City at 7:30 p.m. MWT. During the week of the anniversary the auxiliaries will devote their assembly programs to observance of the event, and on April 11 a special program prepared by the Genealogical Society of Utah is to be presented in Sunday evening services throughout the Church, with special honor to be accorded members in the congregation who attended the dedication exercises in 1893.

There will be no conflict with regional conferences since the jubilee program will form the evening service of April 11.

and child to heed the nation's clarion call to service.

On page 202 there appears a summary of Red Cross services and an indication of how they are being adjusted to meet the needs of the time adequately, and with vision, promptness, and energy.

Church Foresight Praised by Ration Official

THE wisdom of Church leaders in advising members in years past to put away stocks of non-perishable food has been confirmed by H. Grant Ivins, Utah O.P.A. director. The supplies are not to be surrendered but become a part of the individual's rations. Home-canned goods, which Welfare leaders have advised Church membership to put away, are wholly exempt from the present ration law. They are considered as relieving the demand on commercial products whose distribution is now limited.

Bishops Presiding Elders Sustained

FISH HAVEN WARD, Bear Lake Stake, Owen D. Stock succeeds T. Sherman Neilson.

Basin Branch, Big Horn Stake, Lewis M. Smith succeeds Clinton N. Black.

Brigham City First Ward, Box Elder Stake, Fred L. Peterson succeeds Harold S. Nelson.

Midvale Second Ward, East Jordan Stake, Alfred J. Sabey succeeds Henry Beckstead.

Mariott Ward, Farr West Stake, Grant Ware Hodson succeeds Lavelle Butt.

Ogden Fifteenth Ward, Far West Stake, Charles Warren Wimmer succeeds Earl E. Lee.

Hyrum Third Ward, Hyrum Stake, Earl W. Allen succeeds Ether L. Nielsen.

Hatch Ward, Idaho Stake, Ernest Hogan succeeds J. Leonard Hatch.

Mar Vista Ward, Inglewood Stake, Earl N. White succeeds James Anderson.

LaCienega Ward, Inglewood Stake, Clinton Ray Cameron succeeds Phillip H. Hurst, deceased.

Spanish American Branch, Maricopa Stake, Fredrick T. Ash succeeds George J. Jarvis.

(Continued on page 222)

(Continued from page 221)

Bunkerville Ward, Moapa Stake, George Austin Hunt succeeds Donald Tobler.

Nampa Second Ward, Nampa Stake, Elton J. Yorgason succeeds R. Lewis Ord. Bay Ridge Branch, New York Stake, Theodore Scharrer succeeds James R. Chamberlain.

Manhattan Ward, New York Stake, William L. Woolf succeeds Howard S. Bennion.

Coltman Ward, North Idaho Falls Stake, Charles H. Wilkins succeeds Jacob Stucki. Ogden Twenty-first Ward, Ogden Stake, Edwin Baird succeeds Ianthus L. Richards. Glendale Ward, Oneida Stake, Asa L. Webster succeeds Oleen A. Jensen, deceased.

Poplar Grove Ward, Pioneer Stake, Ernest Snider succeeds Paul Otto Hunger.

Myton Ward, Roosevelt Stake, Frederick S. Musser succeeds Loyal Perry.

Dividend Branch, Santquin-Tintic Stake, Carl A. Patten succeeds J. Franklin Watkins.

Manti North Ward, South Sanpete Stake, Girven C. Stott succeeds Charles G. Braithwaite.

Park City First Ward, South Summit Stake, Elisha Glenn Sabey succeeds John Hollands.

Windsor Ward, Weiser Stake, Grant Walter Weber succeeds Charles C. Woods.

Kings Ward, Young Stake, Thomas D. Harris succeeds D. Dudley Jones.

Spanish-American Mission President Appointed

ELDER LORIN F. JONES of Albuquerque, New Mexico, was appointed late in February president of the Spanish-American Mission to succeed David F. Haymore, president since July 1940.

Both the new president and Sister Jones, who will preside over the Relief Societies and women's organizations in the mission, are natives of Payson, Utah. As children, they went to old Mexico with their parents in a colonization project of the Church. At the time of his appointment President Jones was president of the Albuquerque Branch, Western States Mission.

President and Sister Haymore will return to their Douglas, Arizona, home.

Navajo-Zuni Mission Formed

FOLLOWING the recommendation of the Council of the Twelve the First Presidency has created the Navajo-Zuni Mission with Ralph William Evans of Shiprock, New Mexico, as president.

The mission will include the Navajo Indian reservation of New Mexico,



CONFERENCE NOTICE

FROM the office of the First Presidency comes this notice in addition to the Conference notice, appearing on page 224.

REGIONAL CONFERENCES

Those invited to attend the regional conferences are:

Presidencies of stakes, former presidents of stakes, patriarchs, high councilmen, bishops or ward clerks, three priests representing the priests of each ward, to be chosen by the bishop, presidency of each teachers quorum, presidency of each deacons quorum, ward teachers.

I. ASSIGNMENTS FOR APRIL 11 REGIONAL CONFERENCES

1. **Salt Lake Region**—Assembly Hall, Salt Lake City, Utah; George Albert Smith, Harold B. Lee, LeGrand Richards.
2. **Northern Utah Region**—Ogden, Utah; George F. Richards, Richard L. Evans, Joseph L. Wirthlin.
3. **Cache Valley Region**—Logan, Utah; Joseph Fielding Smith, Alma Sonne, Antoine R. Ivins.
4. **Central Utah Region**—Provo, Utah; Stephen L. Richards, Marvin O. Ashton.
5. **Ridgefield Region**—Ridgefield, Utah; John A. Widtsoe, Nicholas G. Smith, Levi Edgar Young.
6. **Arizona Region**—Mesa, Arizona; Charles A. Callis, Thomas E. McKay, Samuel O. Bennion.
7. **Nephi Region**—Manti, Utah; Joseph F. Merrill, Patriarch Joseph F. Smith, Rufus K. Hardy.
8. **Virgin River Region**—St. George, Utah; A. E. Bowen, Clifford E. Young, John H. Taylor.
9. **Denver**—Denver, Colorado; Richard R. Lyman, Lee A. Palmer.
10. **San Juan**—Blanding, Utah; Marion G. Romney, Oscar A. Kirkham.

Arizona, and Utah, and also the Zuni villages of New Mexico. Headquarters of the mission are to be located for the present at Shiprock, New Mexico, where there is a large Indian training school, and where there are already a number of members of the Church, both among the white residents and Indians.

The Young Stake of New Mexico and the Snowflake Stake of Arizona, together with other stakes, have been doing special missionary work among these Indians for a year.

President Evans is a former counselor in the Young Stake presidency. Both he and Mrs. Evans speak the Navajo language fluently.

MISSION PRESIDENTS

Left, Ralph William Evans, who heads the new Navajo-Zuni Mission. Right, Lorin F. Jones, succeeded by Lorin F. Jones, right, in the Spanish-American Mission

II. ASSIGNMENTS FOR APRIL 18 REGIONAL CONFERENCES

11. **North Eastern Utah Region**—Heber City, Utah; Stephen L. Richards, Marion G. Romney, Levi Edgar Young.
12. **Boise Region**—Boise, Idaho; George Albert Smith, Alma Sonne, Joseph L. Wirthlin.
13. **Bannock County Region**—Pocatello, Idaho; Harold B. Lee, Nicholas G. Smith, M. O. Ashton.
14. **Central Idaho Region**—Burley, Idaho; George F. Richards, Antoine R. Ivins, LeGrand Richards.
15. **South Eastern Idaho Region**—Montpelier, Idaho; Joseph Fielding Smith, Richard L. Evans.
16. **Eastern Idaho Region**— Rexburg, Idaho; A. E. Bowen, Patriarch Joseph F. Smith, Rufus K. Hardy.
17. **Canadian Region**—Cardston, Canada; Joseph F. Merrill, Clifford E. Young, John H. Taylor.
18. **Northern California Region**—San Francisco, Calif.; Richard R. Lyman, Charles A. Callis, Oscar A. Kirkham.
19. **Southern California Region**—Los Angeles (Wilshire Ward), Calif.; John A. Widtsoe, Thomas E. McKay

The regional conferences as herein above designated will take the place of quarterly conferences scheduled to be held either on April 11 or April 18.

Each of the following stakes will hold its regular quarterly conference as heretofore announced:

Chicago	San Luis
Juarez	Seattle
New York	Washington
Oahu	Young
Portland	Humboldt

Hawaiian Temple Head Announced

EDWARD L. CLISSOLD has been appointed president of the Hawaiian Temple at Laie, succeeding President Albert H. Belliston.

President Clissold, who was formerly the first counselor, will be assisted in his duties by William M. Waddoups, former president of the Hawaiian Mission, who was second counselor to President Belliston.

President Clissold is the first counselor in the Oahu Stake presidency, and has been acting president of the Japanese Mission since the death of Jay C. Jensen.

President Belliston, who will return to his home in Nephi, Utah, has served as president of the Hawaiian Temple since April 1941.

Over 20,000 L. D. S. in Armed Services

HERE are now between twenty and twenty-five thousand Latter-day Saints serving their native countries, according to Hugh B. Brown, coordinator of L. D. S. men in the armed services. Bishops and stake presidents have been cooperating with his office in keeping the file of every man and his last known address up to date.

(Concluded on page 239)



MEXICAN MISSION

Two scenes from the Mexican Mission during a December tour by Richard R. Lyman, president of the Council of the Twelve.

Upper, Saints and missionaries following a conference at La Libertad Branch, Pueblo, Elder Lynn M. Johnson, president; Arwell L. Pierce, and J. Guadalupe Zaragoza in center.
Lower, the attractive mission home at 25 Montes Escandinavos 212, Mexico City.

During their Mexican visit, Elder Lynn dedicated five churches: Ermita Branch, Mexico City; Ozumba Branch, state of Mexico; San Marcos Branch, Hidalgo; Monterrey Branch, state of Nuevo Leon; and Piedras Negras Branch, state of Coahuila. A number of baptisms were also performed.

L. D. S. Services
at Camp Howze, Texas

FORTY-THREE Latter-day Saint soldiers are now meeting each Sunday at 1:00 p.m. in the 33rd Infantry regimental chapel, Ninth and Lincoln Streets, Camp Howze, Texas. King Udall invites all Latter-day Saints assigned to Camp Howze to join them in these weekly meetings.

Missionaries Released in February,
1943, and Others Not
Previously Reported

Brazilian: Ellis Reed Packer, Ogden; Daniel Bird Harrison, Provo.

Canadian: James Murray Rawson, Salt Lake City; Merritt S. Orme, Biggs, California; Donna Newman, Salt Lake City; Owen Richard Hennwood, Tooele, Utah; Earl E. Harris, Tetonia, Idaho; Mathol Dye Hale, Pocatello, Idaho; Viola Espin, Preston, Idaho; Bryan A. Espenschied, Salt Lake City; Morris Frank Decker, Pocatello, Idaho.

Central: Leo L. Sweat, Heber, Utah; Wayne Leon Smith, Pocatello, Idaho; Lafayette Keith Shumway, Taylor, Arizona; Zaner Wrightman Ross, Salt Lake City; Dale Thomas Rigby, Fairview, Utah; Edwin A. Jensen, Monroe, Utah; Alvin LaMonte Heaton, Orderville, Utah; Hal L. Coleman, Portland, Oregon; Keith Goodrich Case, Mt. Emmons, Utah; Lynn Bell-nell Bird, Venice, California.

East Central: Afton Pollock, Tropic, Utah; Alwin W. Pierce, Wellington, Utah; Robert Finlay Macdonald, Phoenix, Arizona; Calvin Keith Jacob, Pleasant Grove, Utah; June R. Bringhurst, Toquerville, Utah; Louis Blaine Boudreux, Logan;

Eastern: Eldon Robert Welch, Midvale, Utah; Marvin W. Wallin, Tooele, Utah;

Weston Lawrence Roe, Stone, Idaho; Nymphus Miles Murdock, Heber City, Utah.

Hawaiian: Francis Elwood Stratford, Ogden; Joseph John Lyon, Salt Lake City. **Japanese:** Francis M. Willis, Blackfoot, Idaho; Burton D. Bushman, Provo.

Mexican: Rowena Robinson, Colonia Dublan, Chihuahua, Mexico; Ada Whetton, Colonia Juarez, Chihuahua, Mexico; Ernest Platte Taylor, Safford, Arizona; Franklin Spencer Gonzalez, El Paso, Texas; Alma Dayer Le Baron, Jr., Colonia Juarez, Chihuahua, Mexico; Maria Sanchez, Monterrey, Nuevo Leon, Mexico.

North Central: James Jay Williams, Grantsville, Utah; Walter Le Grand Whipple, Tooele, Utah; Dilworth Strasser, Mesquite, Nevada; Brent H. Stimpson, Heyburn, Idaho; Fred J. Robertson, Spanish

Fork, Utah; Glenn L. Pearson, Midvale, Utah; Wm. Donald Pack, Snowville, Utah; Mrs. Bonita Lu Pack, Logan, Utah; Erick Wayne Miller, Shelley, Idaho; Daniel Glen Maisey, Cornish, Utah; Grant Jolley, Tropic, Utah; Ardith Amelia Hunsaker, Honeyville, Utah.

Northern: Leroy Alder Archibald, Dayton, Idaho; Mavia Tingey, Woodruff, Utah; La Vau Sarah Meeks, Raymond, Alberta, Canada; Melvin Clark Maughan, lava Hot Springs, Idaho; George Albert Lewis, Mesa, Arizona; Alvin M. E. Larsen, Glendale, California; Wm. Whiting Goodman, Gilbert, Arizona; Naaman S. Buckmiller, Salt Lake City, Utah.

Northern California: Adonna Bernice Allen, Prescott, Arizona; Elizabeth Taylor, Salt Lake City.

Northwestern: Eva Price, Vernal, Utah; Mary Thomas Marchant, Peoa, Utah; Henry Leland McDermott, Salt Lake City; Vee Boyd Hair, Vernal, Utah; David W. Clayton, Preston, Idaho; Miss Juan Bunderon, St. Charles, Idaho; Dilworth E. Brinton, Mesa, Arizona; Engman Ervin Bond, Shiprock, New Mexico; Miss Catherine Bennett, Raymond, Alberta, Canada.

Southern: Abel Grant Weaver, Layton, Utah; Deloris Lee Stokes, Tremonton, Utah; Avah De Var Shumway, Blanding, Utah; Blaine M. Poulsen, Ovid, Idaho; Luella Adams Moore, Salt Lake City; Clarence Eugene Moore, Salt Lake City; Quinn Adelbert Hatch, Provo; Quentin J. Erikson, Murray, Utah; Maurice A. Buffoker, Idaho Falls; Robert Dale Brown, Mt. Emmons, Utah; James Ellwood Borg, Salina, Utah; James Marion Baird, Provo.

Spanish-American: Glen Wade, Ogden; Vera Gleason, Park City, Utah; Paul C. Brown, Provo.

Texas: Allen C. Williams, Salina, Utah; Ruth Marie Rickenbach, Bedford, Wyo.; Floyd D. Olson, Tremonton, Utah; Mayfield June Long, Midvale, Utah; Royal S. Jensen, Salt Lake City.

Western: David H. Yarn, Jr., Atlanta, Ga.; Benjamin Austin Tolman, Tremonton, Utah; Earl J. Searle, Shelley, Idaho; Maurice S. Liddell, Wellington, Utah; Mable E. Laxman, Salt Lake City; Robert V. Lawrence, Grantsville, Utah; Dave Martin Hellwelle, Jr., Ogden; Robert Roscoe Garrett, Nephi, Utah; Vern Dean Eschler, Raymond, Idaho; Joseph C. Egley, Preston, Idaho; Charles D. Durfee, Lyman, Utah; Hans W. Bolstad, Firth, Idaho; Delbert E. Barnes, Belgrade, Montana.

MISSIONARIES LEAVING THE MISSIONARY HOME FEBRUARY 20, 1943

Front row (from left to right): Wyrene Verna Hunter, Hattie Hadlock

Back row (from left to right): John G. Teuschler, Don B. Colton, president of Missionary Home, James C. Hansen, Clyde Gray.



Editorial

Conference Notice

THE One Hundred Thirteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Salt Lake Tabernacle on April 4, 5, and 6, followed by conferences in regional groups as listed below on April 11 and 18.

The attendance at the Conference to be held in Salt Lake will be limited to the following:

General Authorities of the Church, Presidencies of Stakes, Former Presidents of Stakes, Patriarchs, High Councilmen, Presidencies of High Priests Quorums, Presidents of Seventies Quorums, Presidencies of Elders Quorums, Temple Presidencies, Bishoprics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Dependent Branches in organized Stakes, Presidents of Stake Missions, Superintendency of Deseret Sunday School Union, Superintendency of General Board of the Y.M.C.A., Genealogical Society General Board, Commissioner, Seminary supervisors, and members of the Church Board of Education.

Entrance to the temple grounds will be only by admission card properly countersigned. The First Presidency will furnish the cards to the presidents of stakes. These cards will in no case be transferable. They will be issued by the presidents of stakes to all stake and ward officers. Cards to others will be issued through the office of the First Presidency.

Sessions of this Conference will be held as follows:

Sunday, April 4: 10:00 a.m.; 2:00 p.m.

(Sunday evening the visiting Brethren will attend Ward meetings in Salt Lake City area.)

Monday, April 5: 10:00 a.m.; 2:00 p.m.; 7:00 p.m.

Tuesday, April 6: 10:00 a.m.

Travel to and from the Conference Sessions should be by train wherever possible.

Fast Meetings throughout the Church will be held Sunday, March 28.



(For regional conference instructions and assignments see page 222)

The Temple Calls

"TEMPLES are built to the glory of the Most High." That statement refers primarily to the work to be done within the buildings denominated temples. A building, however perfect in architecture and beautiful in furnishings, is but a home for human service. The desire for a worthy home for sacred ordinances impelled the people, wrestling in poverty with a defiant desert, to lay the foundations, and to build round by round, over forty years, the magnificent Salt Lake Temple. The toilsome days of the builders were made glorious by the thought that therein eternal endowments might be received by the living and for the dead.

To give glory to the Lord, members of the Church must seek the blessings offered by the temples. To build with a flaming faith, and then, when the building is completed, to fail to use it, is folly and unacceptable to the Lord. The flame of faith must not burn low. Every member of the Church should so conduct himself as to be worthy of receiving the ordinances offered within temple walls. Further, he should seek opportunities to labor there for the dead, so that they, if the work is accepted by them, may also win membership in the kingdom of God. Then we do honor to the Lord, and win blessings for ourselves and our ancestry.

The temple endowment, which we receive but once for ourselves, may be kept fresh in our memory by receiving these ordinances, repeatedly, for our dead. This is a high privilege. Besides, to open the doors of salvation for the unnumbered hosts of our ancestors, is an urgent obligation resting upon every Church member. The Prophet Joseph declared it to be our greatest obligation. It is the type of unselfish service for others which lifts us into the likeness of Christ. Only then can we stand in the great future day as "saviors upon Mount Zion." Empty is the life of the Latter-day Saint who does not give some labor for those who have passed to the other side without the blessings of the gospel.

The beginning of work for the dead is to secure the names of our ancestors, and such vital data about them as make us certain of their identity. Only then can we present them for temple blessings. Therefore, the searching out of our genealogies becomes of first and utmost importance in accepting the divine obligation placed upon us. There should be constant and unending efforts on the part of Latter-day Saints to discover their genealogies, to gather and expand them, so that temple blessings may be offered to as many as possible of those who dwell in the spirit world.

All Israel should become genealogically minded. Thus we could do proper honor to our courageous fathers who reared temples to the Lord in the wilderness, amidst indescribable toil. And, let us remember that there are mighty powers in the unseen world that may come to our help in our mortal mission, if we meet manfully our responsibility to open the doors of salvation for our dead.—J. A. W.

EVIDENCES AND RECONCILIATIONS

lxv. How Can the Existence of God Be Verified?

THERE is really no more important question before man. And, in the words of the Apostle Peter, we should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (I Peter 3:15).

However, it is useless to attempt to satisfy anyone who asks this question unless he really desires to know God. Desire to know always precedes knowledge.

Religious truth begins with a knowledge of God. Once the existence and nature of our Father in heaven have been established, religious doubts soon vanish, and life's proper course of action becomes clear. Too often theological misunderstandings come because the testimony of God's reality has not been obtained.

In winning a certainty of God's existence, every power and faculty possessed by man may be employed. Observation, experimentation, feeling, prayer, and every process of thought are legitimate avenues to a knowledge of God. The attempt to confine the pursuit of religious truth within a compartment away from many-sided life simply leads to confusion and mystification. In every other activity, man is obliged to use his natural gifts—senses of body and spirit, and power of mind to arrange acquired knowledge in an orderly manner—so why not in the search for God? All methods by which truth is discovered may be used in finding the answer to this foremost question.

Man knows things chiefly by their effects or by reports from others. That the sun is hot he knows by the warmth of the sunshine; that there is a force called electricity, from the light-bulb; that there is a nation of yellow, slant-eyed people he knows from the testimony of Chinese visitors. Such knowledge, fully attested, has the full force of reliable evidence. The only concern must be to interpret correctly the observed effects.

Likewise, in the search for religious truth we often know things, conditions, persons and personages from their effects or the testimony of others. God, who does not reveal Himself in person to all, may be known through His works; or through His revelations to others. Jesus the Christ declared a search for truth through its effects to be legitimate.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe (John 10:37, 38).

By this test we, two thousand years later, may know that Jesus of Nazareth was indeed the Son of God. By this test we may know that there is a God.

So important is the question concerning the existence of God that thousands of men, from the earliest times, have sought for the answer. Out

of this long search have come convincing evidences for the reality of God. These evidences have increased as men have more diligently sought and respected truth. The existence of God, tested by all human powers, is the most firmly established fact in man's possession.

The searcher for God may turn for evidence to the external universe, to his own inner self, and to human history for his answer.

The external universe has always been to truth-loving, thinking men, an evidence of the existence of a supreme, creative, directing power. David sang, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalms 19: 1); and Tennyson, a modern poet added,

The sun, the moon, the stars, the seas, the hills and the plains,—
Are not these, O Soul, the Vision of Him who reigns?

As in David's far-off day, so today the heavens and the earth are witnesses of God's existence and power.

Three hundred years of advancing science have revealed many of the secrets of nature. In one respect the result of the study of nature has always been the same. Every process of nature is orderly. Chance, disorder, chaos are ruled out of the physical universe. If every condition involved in a system is precisely the same, the result, anywhere, everywhere, today, or at any other time, will be the same. The sun does not rise in the east today and in the west tomorrow. That means that the phenomena of nature are products of law. The infinitely large or the infinitely small move in obedience to law. In man's earnest search for truth, no exception to this statement has been found. Apparent deviations, such as the famous uncertainty principle operating in the sub-atomic world, are but expressions of man's incomplete knowledge, which always disappear with increasing knowledge. The universe exists under a reign of eternal law, surpassing the imperfect laws of human government.

Such orderliness, such domination by law, imply intelligent planning and purpose. Nothing happens of itself. Nowhere, in the age-old experience of man has continued order been found except as the product of intelligent direction. Man's every machine, from the Indian knife to the high-powered automobile, is a product of intelligent action. So convincing has the accumulated knowledge of man become that sober men of science, of foremost rank, declare that to them the universe appears as a great thought. The conclusion is evident. There can be no planning or purpose without a mind; there can be no thought without a thinker. The universe, itself, declares that there is intelligent purpose in nature, and that there must be, therefore, a supreme intelligence directing the universe. This is God.

Thus, every discovery in science becomes an additional evidence for God. The day of materialism is laid low. Only those who are content to gather facts without thinking about their meaning in the scheme of things are atheists in this day of enlightenment. "Faith in science is faith in God." (von Hügel, *Addresses*, page 71.)

The evidence for God which comes from the invisible world, the world as yet only feebly explored by science,

(Concluded on page 255)

How to use GREETING CARDS

By FLORENCE H. SUMMERS

HERE is a good way—seven ways in fact—to make use of those lovely gift or greeting cards which come in great numbers to every one so many times during the year, Easter, Mother's Day, Thanksgiving, Christmas, Birthdays, and on many, many other occasions. All one needs is some glue, a bottle of gold ink, some varnish or shellac, some envelopes, maybe some pretty cord—and a heart to make some pretty things.

1. Use the same cards again for other holiday occasions. Cut a pattern of about two and one-half inches by four inches (different dimensions if you desire) of stiff cardboard. Lay this on the card so as to include the center of it. Mark and trim out. What a pretty card you have. Sometimes the verse will be left on the card and other times it will be cut away. Now take your gold ink or water colors and tint up the picture a bit. Then write in gold ink using well-rounded letters the inscription you want on the card.

Small inexpensive envelopes to fit your cards may be bought. If you have old envelopes with tissue paper linings, remove the linings for refining your new envelopes. If you have other tissue paper, it may be used for the lining, of course. Cut a pattern for your envelope lining by laying the flap on a piece of paper. Trace around it, and cut out. Now lay the pattern over your tissue paper and cut out the lining. The lining should fit just below the glue on the envelope flap. With a tiny bit of paste on the upper edge, tip it in the envelope and crease along the fold of the flap. Your cards may now be inserted. They are ready for sending. They may be used as greeting cards, or cards of invitation.

2. Cut cards out in this manner and use them as markers for gifts.

3. If table markers are needed for such games as hearts, draw and cut the pattern for figures 1, 2, 3, or as many as desired and lay on the cards. Cut out these numbers. Intensify the design on the markers by the use of gold ink, or a wee bit of water colors.

4. Cut in any shape you want: oblong, square, trees, footballs, or what not, only be sure to leave a little triangle tab at one side or at the bottom. Bend back the tab and you have a nice little place card that will stand and will be useful in helping your guests find their places at the table.

5. Take the parchment or thin cards and cut in small pieces which will fit

together over an olive bottle or other empty bottle of nice shape. Watch these bits of paper so that you may select colors that go well together. Paste on the bottle with good glue and varnish, and behold! you have a lovely vase.

Using the same principle cover a hat box for your hat or a waste basket for your room.

6. Take a frame for a lamp shade, stretch and sew over it a very thin piece of cloth, white or delicately tinted. Select from your parchment cards two or four pictures that you like: the number should be according to the shape of the shade. Center and paste the pictures on the shade, and then fit the remaining bits of parchment, white or not, about the pictures. Now take a cord, a pretty one matching the color scheme in your room, and just for looks sew it around the top and bottom of the shade. You may use a paper punch, and punch holes at even distances, and then lace your cord through them.

7. Sometimes quite a number of large cards are received. Select the ones that you like best, trim out, and mount on a nice piece of white paper, or one of very soft tinting that will match the dominate color in the picture. Take an old picture frame. Tint it up a bit with gold. When it has dried, take your brush and cover over with brown water coloring. This is for antique effect. Now before the water color gets dry, take a soft cloth and wipe away quite a bit of it. Now take your brush, select such colors as will bring out the tones in the picture, dip your brush into them and dab a bit on the picture here and there. Now frame your picture. Isn't it lovely?

Back to a Slower Pace?

THAT the early pioneers sometimes went in fear of life and limb from the speed maniacs of their day is evidenced in the following resolution of 1851 by the committee on municipal laws for Great Salt Lake City:

Whereas, fast riding and driving in the city has become a source of great annoyance to most of our citizens; it has, therefore, become the imperative duty of all marshals, sheriffs, constables, and policemen, living in this city, to aid the council in checking this evil, by stepping forward and arresting, with or without process, all persons guilty of fast riding or driving in any of the streets of this city. . . .

Resolved, that we will not relax our exertions, until the evil complained of shall be checked, and the germ, if possible, rooted up to wither under the scorching rays of offended justice.

Resolved, that our young men, the bravest of the brave, the staff and shield of our country, ever foremost in protecting the innocent and executing justice upon the guilty, are hereby specially called upon to exert themselves to the utmost, in saving the tender feelings of fathers and mothers of Israel whose children's lives are, and have been endangered by fast riding and driving. . . .

That speeders still ran rampant twenty years later, is evident in this item from the Salt Lake Tribune for August 2, 1872:

Our notice has been called to the almost every-day custom of fast driving down First South Street from Kimball and Lawrence's corner, by some of the inhabitants living in the Fifteenth Ward. Our informants aver that it has grown to such an extent as to endanger the lives of children living in that vicinity. The authorities should put a stop to such dangerous practices at once.

—Utah Writers' Project.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

* * *

To keep peeled apples from turning brown, cover with water to which salt has been added—about three-fourths teaspoon to a quart of water.—Mrs. Z. L. H., Pocatello, Idaho.

To bake pumpkin pies to a rich golden brown, add two tablespoons of molasses to the filling.—Mrs. M. S., Lehi, Utah.

By filing music alphabetically, either by title of composition or by author, much time will be saved in looking for a selection. If a number of children in the same home are studying music, it may be best to file the music according to grade so that each child will know where to find what he is to use.—F. H., Firth, Idaho.

To clean the sweatband of a man's hat, rub with a cloth saturated with rubbing alcohol. This method serves for two purposes—as a cleaner and as a disinfectant.—Mrs. B. C. E., Mesa, Arizona.

Added a few crushed vanilla wafers to walnuts for topping desserts and you will be pleasantly surprised at the saving as well as at the new flavor.—Mrs. S. W., Rigby, Idaho.

Before putting away your hot water bottle after using, blow it full of air and screw in the stopper. This prevents the sides of the bag from sticking together and also keeps the stopper from becoming separated from the bottle.—Mrs. J. A. B., Hyde Park, Utah.

ATTENTION!
L. D. S. GIRLS

THE Girl's Lounge of the Lion House Social Center is open for all girls to come in and write letters, read good books and magazines, and play records or listen to the radio. Girls may bring their friends or make new friends there, freshen up for a date, or talk to a friendly hostess. Choruses and clubs have been formed which will prove of great interest to young people.

A special program is prepared for the girls Sunday afternoons. "The Place Where Friends are Found." It is opened by courtesy of the Y.W.M.I.A.

COOKS' CORNER

By Josephine B. Nichols

WAYS TO MAKE THE RATIONS REACH

WAR time menus and recipes that are nutritionally adequate, easy to prepare, and very good to eat:

Breakfast

grapefruit halves
cornbread waffles honey butter
bacon curls milk

Lunch-Box

stuffed egg
whole wheat bread and butter sandwiches
olive and nut spread sandwiches
apple cookies
coco in thermos

Dinner

vegetable juice cocktail
Mexican chili
cabbage and celery lime gelatin salad
Brown bread butter
orange coconut tapioca custard

Cornbread Waffles

1 cup waffle flour
1 cup yellow cornmeal
1 egg
2 tablespoons melted fat
1 cup evaporated milk
1 cup water
Mix pancake flour with cornmeal. Beat egg, add melted fat, and blend thoroughly. Add milk and water and when well-mixed add dry ingredients beating batter until smooth. Bake in a hot waffle iron.

Mexican Chili

1½ pounds meat (beef and pork)
cut in small cubes
1½ teaspoons fat
1 cup celery, chopped
½ cup onion, chopped
½ cup green pepper, chopped
1 No. 2½ can of tomatoes (1 qt.)
1 cup rice

1½ teaspoons salt
½ teaspoon pepper
1 cup water
2½ cups cooked kidney beans
1 teaspoon chili powder

Brown meat in hot fat. Add celery, onion, green pepper, tomatoes, salt, pepper, and rice and water. Bring to boiling point. Cover and simmer for one hour. Add kidney beans.

(Concluded on page 228)

LIFE WITH "JUNIOR" by Elsie, the Borden Cow



"WHY, PRECIOUS! DON'T YOU WANT PAPA TO HAVE EVEN
A DROP OF YOUR BORDEN'S EVAPORATED MILK?"

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★
You Can Taste
Its Finer Flavor!

MORNING MILK

COOKS' CORNER

(Concluded from page 227)

ney beans and chili powder, and cook for 15 minutes. Serves 8.

Boston Brown Bread

1 cup all-bran cereal
1 cup sour milk or 1 cup milk plus 1 tablespoon lemon juice
½ cup raisins
½ cup molasses
¼ cup sugar
1 cup flour
1 teaspoon soda
½ teaspoon salt

Sift flour, add all dry ingredients. Mix well. Combine molasses and sour milk; add to the dry ingredients and mix thoroughly. Fill greased molds about $\frac{2}{3}$ full. Cover tightly and steam for three hours.

Orange Coconut Tapioca Custard

1 egg
2 tablespoons sugar
2 cups milk
1 package orange coconut tapioca pudding

Beat egg well; add sugar and milk, then add slowly to tapioca pudding. Cook over low heat until mixture boils. Remove from heat. Pour into glasses or serving dish. Chill and top with whipped evaporated milk.

Whipped Evaporated Milk

1 cup evaporated milk
1 teaspoon gelatin
2 teaspoons cold water
2 tablespoons sugar
½ teaspoon vanilla

Soften gelatin in cold water. Dissolve gelatin over hot water. Add dissolved gelatin to milk, (have milk chilled), whip until stiff. Add sugar and vanilla.

TEMPLE RECOLLECTIONS

(Continued from page 199)

through their ox staples as if they were matches. Well, it took us about an hour to get them back and some new staples made, but say, when Joe spoke to them again they stepped right out and, to use an expression of today, went into high gear.

"What did Brigham say? Not one durned word. Went away holding his sides and laughing."

* * *

How many living today remember the time, shortly after the temple was dedicated, when hundreds of seagulls flew around above the city, hovering over the temple in particular? After they had flown about some time did you notice they lighted on the spires and almost everywhere atop the temple?

I saw the sight and like many others stood in silence. No one offered an explanation and nobody asked for one. Everyone simply stood, stared, and wondered. . . .

* * *

HE was an old grey-haired man taking life easy when I called on him in 1941. I had been up to Marker 49 at the mouth of Little Cottonwood Canyon and read there a statement that was not as I had heard it many times before from oldtimers who apparently knew. This man, I had been told, could give me the information I wanted.

"Did you work at the quarry up Little Cottonwood?" I asked.

"Yes, I went to work there when Bishop John took charge. Was eleven years old and went on as water boy. Stayed there till the last rock was hauled away. Why?"

"Well, some think the rocks were hauled on large two-wheeled carts. Is that correct?"

"No. No, that's not right. You see, we used to load the smaller stones on wagons, but the big ones we hung under them. We'd been having a terrible time. The rocks were heavier than most men thought, and many a wagon broke down.

WOMEN HATE ME! I'M D-U-S-T!



FOR EACH QUART OF STARCH:
1. USE 2 TABLESPOONFULS OF ME...
2. CREAM WITH A LITTLE COOL WATER...
3. ADD QUART OF FAST-BOILING WATER WHILE STIRRING!

...AND SQUEEZE THE STARCH INTO THE CURTAINS!



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FAULTLESS STARCH DID THE TRICK!



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Temple Recollections

Then one day a brother of Bishop Sharp drove up there with a whole string of heavy freight wagons. Some three - and - three - quarter Schetler and some high-wheeled government ones. On those high-wheeled wagons they put two long red pine logs and chained them to the front and back bolsters. Then when the men had a rock ready the loaders would put some red pine rollers, about six inches through and five feet long, under this rock, and with smaller poles as levers they would roll it to where the wagons could be loaded. Now, they would get a wagon astraddle this rock, dig some holes for the wheels, and sink it till the top of the rock touched the bottom of the logs. Then they would chain it in place and when the oxen started, the poles under the rock would roll a little, and as soon as the wheels got out of those holes the rock was swinging free under the logs."

And that was how it was done.

Conversions

(Concluded from page 211)

beauty of this great doctrine of salvation for the dead made a direct and powerful appeal to his comprehensive mind and to his magnanimous soul. He joined the Church because he wanted to be one with those he loved.

For nine years he presided in the Endowment House in Salt Lake City; he offered the prayer of dedication at the completion of the St. George Temple, and was president of the Manti Temple from the time it was dedicated in 1888 until his death in 1891.

When Daniel H. Wells was appointed to preside over the Manti Temple, he was advanced in years and impaired in health. This appointment prolonged and sweetened his life.

What other work is there that can so profitably occupy the time and thoughts of men and women as they approach the end of life's journey, as work for their kindred dead in holy temples? How delightful that this venerable leader should spend his last days in the tranquil shades of the temple doing work for those who had gone before him. When he reached the other shore, he doubtless stood among the honored dead for whom he had officiated as a savior upon Mt. Zion, as the distinguished son of their race who had brought freedom and opportunity to all who would accept the truth.

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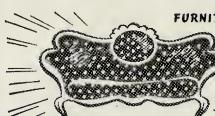
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THE DESCENT OF THE GOSPEL

(Concluded from page 210)

(D. & C. 107:45). Adam bestowed a special blessing upon Enoch when he was 65 years of age, the year that his son, Methuselah, was born.

The chronological records in the fifth chapter of Genesis have likely come to us from Moses back to Jacob; from Jacob back to Abraham, and from Abraham as reported to him by Noah and Shem. (See Book of Abraham 1:31 and 3:1.)

Noah lived 600 years before the deluge, A.M. 1656, and 350 years after the deluge.

Shem, Noah's second son, lived 108 years before the deluge and 502 years after the deluge.

Shem's son, Arphaxad, was born 2 years after the deluge.

The patriarchs were born in direct line from Noah, with given birthrights from father to son, not always the oldest son. Japheth was Noah's oldest son, and Ham the youngest. Japheth was born 150 years before the deluge and Ham 100 years before. The three sons were assisting their father well in his work before the deluge and are prais-

ingly called "sons of God" (Book of Moses 8:12, 13).

Jacob and his family (70 persons) journeyed to Egypt A.M. 2238. The exodus of the Israelites from Egypt, under Moses, was A.M. 2453.

Noah had cooperation in his gospel-proclamation during the 350 years he lived after the deluge, from his son, Shem, and further from Arphaxad, Salah, Heber, Peleg, Reu, Serug, Nahor (Terah became a worshiper of idols, so he cannot be counted); further from Abraham during a period of 58 years (2006-1948).

Shem had cooperation from the same men, his own grandsons after Arphaxad, if the named men all remained faithful in God's service; and his years of life reached down to Abraham, Isaac, and Jacob. Patriarch Jacob was born A.M. 2108, and Shem, 610 years old, died A.M. 2158. Jacob was exactly 50 years old at the time of Shem's death; and most likely these four great men, Shem, Abraham, Isaac, and Jacob, and Melchizedek with them, had known each other most intimately.

SAM BRANNAN

(Continued from page 215)

Gila River at last was won. When canteens were dry, when it seemed beyond earthly hope that human flesh could endure to the next water-hole—out would come picks and shovels, and with the last ounce of strength, the delirious men would drive wells to the subterranean sources of this precious necessity to faltering man and beast. These wells and the wagon road, coming at such a price in human suffering, later served a nation in its westward migration and expansion to the Pacific slopes. But to those wretched souls of the Mormon Battalion, many were the days when the dark specter of death was faced with faith alone asserting itself in agonized prayers to God for deliverance. California was the goal—the restful haven. Roped to wagons, ragged, shoeless, half-starved, and maddened with constant thirst, the Mormon Battalion somehow dragged itself across the lethal wastes of the great southwest.

Nor were its functions as a military unit allowed to be forgotten in the grim battle for self-preservation. The presidio of Tucson was assaulted by these men, and taken from the Mexicans in the name of the United States of America. Other than the common foe, the constant perils of starvation, thirst, and disease—the army faced many a narrow escape from death. Not the least of these was its "battle of the wild bulls."¹⁹

Along San Pedro Creek, where once the Spanish settlers had maintained ex-

tensive cattle ranches, Apache depredations had driven the land again back to wilderness. Through absence of human contact the cattle herds had reverted to a state of wildness along with the land. In viciousness far exceeding the native buffalo, great herds of long-horned bulls roamed the land—in dangerous readiness to do battle with any sort of intruder.

First intimation of peril came when the army was suddenly attacked by as awesome a foe as any foot-soldier might care to stand against. In a cloud of dust, amid a thunder of hooves, the rage-moaning beasts thundered into the marching columns. Wagons were upset, men and mules gored, and bedlam ruled until volleys of musket-shots finally dispersed the charging beasts.

COLONEL COOKE, after patching up scars of battle, next day turned loss to gain by ordering a hunt. Drying-frames were built and loaded with strength-sustaining beef. And when the Battalion at last departed from San Pedro Creek, for once its larders were stuffed with food.

From this point on to the margins of the Gila River, the grim battle with desert thirst again became the brethren's daily lot. On December 22, the suffering army at last reached the Gila and were succored and fed in a friendly village of Piman Indians. The journey down-river likewise proved a trying one for the men. Mules—by now only "bags of bones"—were useless to draw the heavy wagons which Cooke seemed determined to haul into California—though it cost the heart and

¹⁹*Ibid.*, pp. 219-221

SAM BRANNAN

soul of every man under his command. So, with stamina beyond the burdensome, the men dragged the wagons forward.

Here it was that the commander devised a plan which, while ingenious, came near proving disastrous. By lashing a number of wagon boxes together, a crude raft was formed, launched on the Gila, and loaded with precious remaining food stores. The plan was to float the barge down-river by day; tie it up at night. But the barge floundered on a sand bar, and the army moved on to the juncture of the Colorado—uncertain as to whether they would ever taste staple food again.

When next they saw the strange craft, it was January 10, 1847—and the thing was near empty. Lieutenant Stoneman had been forced to unload the meat and flour in order to float the contraption downstream. While the army raft-ferried the Colorado, a detail of men was sent back to recover these lost supplies.

While engaged in crossing the Colorado, news came of a Mexican uprising in California against the victorious American army—and with it an urgent appeal upon the Battalion for haste. Cooke sped his ragged troops on forced march toward the scene of conflict. But not even these exigencies could induce the stubborn colonel to abandon the wagons, nor the primary objective he'd set his hand to accomplish. Kearny had ordered the cutting through of a road to California. Cooke was determined Kearny should have that road—and with it some wagons as evidence in proof.

So the men continued rolling those cumbersome rickety contraptions for-

ward. With picks and shovels, they carved the hillsides. With crowbars and gunpowder, they hewed a way through living rock. Food supplies again were exhausted, and while a detail rode on to San Diego for needed beef, both men and dying mules subsisted on mesquite pods. The conquering of that last and longest desert should forever be held to man's gaze as a triumph of physical endurance, coupled with a faith that would allow no defeat.

On January 21, the Mormon Battalion camped on Warner's Ranch. And how the hungry brethren feasted themselves on good beef, raised by that Yankee settler from Massachusetts! At last they'd reached California—but their entry bore small resemblance to that of a conquering army. Their clothes were rags, their feet were bare and bleeding—but Kearny could never deny they'd brought the wagons through!

But no time was allowed to the beckoning civilized comforts of Warner's Ranch. A courier had brought fresh news from Kearny. The rebellion had been successfully dealt with. The Battalion was to proceed to San Diego. After a thorough drilling, to sharpen up the military aspects of his command, Colonel Cooke ordered the march.

And then, after a week of steady plodding, the army came upon its first sight of the Pacific Ocean. On January 30, 1847, the Mormon Battalion, after history's longest infantry march, grounded arms in the courtyard of the Roman Catholic Mission of San Diego.

It was fitting a church should have been their first haven of rest!

(To be continued)

SOME THOUGHTS ON THE ATONEMENT

(Concluded from page 212)

Apparently as a further test, even His feeling of contact with His Father was withdrawn from Him, for He cried, "My God, my God, why hast thou forsaken me?" He was left there with His own strength only to sustain Him. There were no angels to comfort Him, no word from God to encourage Him. He was the Lord of the earth, but He was hanging there in agony because His chosen people had rejected Him. The suffering He must have experienced in taking upon Himself "the pain of all men," in understanding the sorrow that must come to the vast numbers of His people who from the beginning to the end of the world had disobeyed and would disobey His commandments, was likely greater than His extreme physical torment. But He endured to the end.

The atonement further demon-

strates that death must be the lot of all, no matter how well we live. It is a necessary step in our progress, and we have come to realize that death is no tragedy to the righteous individual, however much his loved ones may feel his loss.

And we may learn also that often great suffering is in store for the best of God's children. The Lord reminded Joseph Smith of this fact, and the reason for it when he was chafing in Liberty jail.

And finally, as one more demonstration of His fitness to judge, as one more assurance that each of us will be rewarded for our accomplishments or our shortcomings with full justice, unwarped by any heat of passion, no matter how great the offense, we have that supreme example: In the first full intensity of His agony upon the cross, "Father, forgive them." He said, "for they know not what they do."

MENU IDEAS

From My Table to Yours!



• **Quick Light Lunch:** A bowl of creamed cottage cheese topped with a generous spoonful of Tea Garden Preserves.

• **Victory Shortcake:** Split warm shortcake biscuits, butter and spread Tea Garden Strawberry or other Preserves between halves and on top. Serve with top-milk — and you'll have a new longing for shortcake.

• **Frosted Grape Cocktail:** Try this as a refresher for lunch or party: Combine equal parts of chilled Tea Garden Concord Grape Juice and ginger ale. Frost the glasses in which it is to be served by dipping the rims first in lemon juice and then in powdered sugar.

LUNCH BOX LUXURY

Peanut butter and Tea Garden Currant Jelly
Sandwich on Boston Brown Bread
Ham and Cheese Sandwich on Rye Bread
Deviled Egg Carrot Sticks
Orange Molasses Cookies Milk

• **Surprise Cakes:** Cut tops off plain cupcakes, make a small hollow in each and fill the hollow with Tea Garden Preserves or Jelly. Replace tops and frost cakes.

• **Sunday Evening Waffles:** Ever stumped as to what to serve Sunday evening? Turn to the Sunday evening standby — waffles. And serve with them — Tea Garden Drips — the syrup with the delightfully different flavor that makes hotcakes and waffles S-I-N-G! P.S. You don't have to wait 'till Sunday.

• **Tasty Toast:** Spread strips of hot, buttered toast with Tea Garden Preserves. Sprinkle with cinnamon and place under the broiler just until preserves are bubbly. Serve for breakfast, lunch or afternoon tea.

• **Festive Floating Island:** Combine 4 slightly beaten eggs, $\frac{1}{2}$ cup sugar, and 1 teaspoon salt; gradually stir in 1 quart hot milk; cook over hot water, stirring constantly, until mixture coats metal spoon; add 1 teaspoon vanilla; pour into serving dish; chill. Beat 4 egg whites until stiff; gradually beat in 1 glass Tea Garden Currant Jelly (or any Tea Garden berry-flavored jelly); heap mixture on top of custard; chill and serve. Children love this.



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MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Stake Committee

New Priesthood Assignment

On April 6, 1943, it will be fifty years since the time of the dedication of the Salt Lake Temple. It is suggested that this is a good time for the members of the Church to increase their activities in genealogical research, the compiling of family records and their labors in the temples in behalf of their dead.

It is further suggested that the Melchizedek Priesthood quorums of the Church receive this labor as a quorum project, which could be assigned as an activity under the direction of the Church Service committee of each quorum. This committee, under the supervision of the quorum presidency, is to be instructed to encourage, strengthen and teach the members of the quorum in this great responsibility which the Lord has placed upon us in behalf of our dead who have died without the knowledge of the gospel. Men who are skilled in the art of research should be placed upon this committee with instructions to assist their fellows in the compiling of their genealogical records.

Each family should prepare a family record written upon the standard Family Group sheets so that it will be in harmony with the records prepared for temple work. It is also requested that each family prepare a pedigree chart showing the family tree as far as it is possible to compile it. In this record there should also be recorded the life stories of the father, mother, and children with pictures of interest to the family group. Certificates of blessings, baptisms, and confirmations, and ordinations, marriages etc., may also be placed in this record.

Each quorum member should be encouraged to make a Book of Remembrance and begin some genealogical research in the family line. The Genealogical Society of Utah will be happy to assist any person, or family in the gathering and compiling of the genealogical records. A preliminary search will be undertaken for any person for a nominal price. Particulars regarding this and other research may be had by corresponding with the Genealogical Society of Utah, 80 North Main Street.

The importance of record-keeping has been neglected by many members of the Church. Each person should have a record of his own vital statistics, such as date and place of birth, blessing, baptism and confirmation, ordinations, mission appointments, marriages, etc. It is deplorable that so many members of the Church have no data in regard to these important matters. This

is a project given to the quorums of the Priesthood and is to be assigned to the Church Service committee, and it is hoped that these deficiencies may be overcome. The Genealogical Society will be pleased to furnish detailed instruction in relation to the keeping of these records.

The foregoing instructions and suggestions are presented with the approval and sanction of the General Authorities of the Church.

Melchizedek Priesthood Committee
By Joseph Fielding Smith
Chairman

Quorum Officers

Officers Must Meet

THE effective administration of quorum activities depends upon the preparedness and efficiency of its officers. The quorum will be benefited or held back, depending upon the seriousness with which the officers assume their responsibilities. Therefore, officers are again reminded to hold regular council meetings where quorum work will be thoughtfully and prayerfully planned in advance.

Monthly Meetings Are Essential

MELCHIZEDEK Priesthood quorums that meet in ward groups should, as far as possible, hold their regular monthly quorum meetings. Failure to do this will weaken quorum unity and integrity.

Personal Welfare

Suggestions for the Personal Welfare Department of the Monthly Priesthood Leadership Meeting

BEGINNING with the November 1942 issue of the *Era*, there have appeared in this Personal Welfare column suggestions as to (a) the responsibilities of the Personal Welfare committee, (b) who has the responsibility for, and custody of, the Individual Record of Quorum Member file (the card was introduced in the December 1942, *Era*), (c) the method of putting into operation the Individual Record system, (d) how to obtain the cards, and (e) the value and use of the card file.

With these preliminary steps taken, we are now ready to consider specific projects. Pressing for immediate attention is the securing of food for use during the winter of 1943 and 1944. About this problem every quorum and quorum group, through its Personal

Welfare committee, should do two things. It should take immediate steps, if it has not already done so, to produce the commodities assigned as its part of the 1943 Churchwide welfare budget. It should also survey the conditions of each member and his family with respect to the source of his food supply for next winter, and then take action now to see that an adequate food supply is assured. This may be done through welfare gardens grown by individuals or by groups. The important thing is production. The quorum will, of course, determine the method.

Class Instruction

THE current lessons afford an unusual opportunity. From an historical viewpoint April is one of the most important months in the history of the Church. It marks the anniversary of the organization of the Church and also the beginning and completion of the Salt Lake Temple. It recalls the establishing of the Church with its six members, its growth in the face of persecution, physical suffering, poverty; the migration of the people westward under most trying circumstances, the settling of the Saints in the Rocky Mountain Valley in 1847. After only three years (April 1851) it was decided to build a temple. The Salt Lake Temple was built in the face of poverty at a cost of four million dollars. All of these should tend to make us appreciative of the Priesthood and its power as well as the Church and its great opportunities for growth and development.

A splendid time is at hand this month for us to draw from examples of faith, devotion and sacrifice.

(Special reference: *The House of the Lord*, Talmage, chapter VI)

Quorum Quiz

Who Should Ordain Men to the Office of Elder?

THE Melchizedek Priesthood in a stake is under the jurisdiction of the stake presidency. The office of elder in the Melchizedek Priesthood is, therefore, conferred upon a man by the authority of the stake presidency. If the stake presidency are personally unable to perform the ordination, they may call upon others to do so. Preferably the ordination should take place in an elders' quorum meeting. The stake presidency may authorize the presidency of the elders' quorum to ordain men who have been called to the office by proper stake authority.

Church Service

Ward Teaching

(Continued from March issue, page 169)

THE Church Service committee in its program to promote Church activity of quorum members should give thoughtful and studious consideration to the matter of ward teaching. During the war period, when the membership of the Church is shifting from one locality to another, the work of the ward teacher is most important. His task of making regular visits and reports is vital to the well-being and the spiritual security of the Church. Families moving from place to place without the bishop's knowledge may easily become lost to Church influence and direction. Quorum members should be prepared to assume their responsibility "to watch over the Church," when called upon by the bishop to do so.

A study of the spiritual needs and the moral and economic conditions surrounding the modern home as a field for Church activity is a proper assignment for the Church Service committee. Such a study would reveal the importance and the broad purposes of ward teaching. The urgent need is a close, frequent, and friendly contact with the family unit. Capable and conscientious ward teachers should be developed in the quorums, for their prime duty is "to see that there is no iniquity in the Church."

Genealogical Research

A NEW project for Melchizedek quorums is that of genealogical research, which has been assigned to the direction of the Church Service committee. (See notes under Stake Committee, page 232.)

Social & Miscellaneous

Sociability Hints for Recreation

RELAXATION through recreation is a worthy measure to balance the strain of serious and long hours of work which war production demands. Plan it carefully so that it will fill its purpose to the best advantage.

1. See that all are acquainted with each other. Mixer games or dances will help to create the desired friendly and informal atmosphere.
2. Plan activities that will appeal to the majority. Arrange a variety of games so that every individual will be a participant in at least some of them.
3. Suit the type of recreation to the hall and location, as well as to the group.
4. Avoid "lags" or "dead" periods of inactivity.
5. Change a game before it "wears out."
6. Thoroughly understand the rules and have the necessary equipment ready before introducing a new game.



ACTIVE INGLEWOOD STAKE MISSIONARIES (CALIFORNIA)

Notes from the Field

Stake Missionary Work Receives More Emphasis

LAST month we held a very successful Stake Missionary conference at the Inglewood Stake House.

"Our group is functioning nearly one hundred percent in spite of certain wartime restrictions, dim-outs, etc. The conference was attended by representatives of the stake presidency and bishops, who have pledged more missionaries for the new year.

Sincerely your brother,
Robert L. Simpson,
Stake Mission President."

NO-LIQUOR-TOBACCO COLUMN

Science Speaks

IN the last weekend of 1940, and again in November of 1941, meetings of research men and scientists dealt more seriously and frankly with alcohol's blighting effects on American life than most of us had thought they could or would.

Listen to some of those statements of these past twelve months, uttered by men who weigh their words and who shrink from sensationalism:

The chief effect of alcohol psychologically is that of reduced efficiency. (Dr. Merrill Moore, after Dr. Paul Schilder.)

Social pressure for drinking must be met by social means and social re-education, as well as by social legislation, as perhaps the most important part of the prevention of alcoholism. (Dr. Abraham Myerson, Boston.)

Alcoholism is the greatest public health problem at the present time which is not being systematically attacked. (Dr. Winfred Overholser, Washington.)

Alcohol is a major cause of insanity. Poisoning from alcohol is the cause of more deaths than many dreaded infectious diseases. (Dr. Thomas Parran, Surgeon General of the United States.)

Alcohol is sapping both the moral sense and the working capacity of Americans; is definitely weakening the solid front of our national defense. (Dr. Edward A. Strecker, Philadelphia.)

More than a million persons are arrested for drunkenness every year. The human wastage from alcohol, as expressed only in diminished or destroyed earning power of drinkers, is not less than twenty billions a year. (Dr. Horatio M. Pollock, New York State Department of Mental Hygiene.)

A twelve-year survey of psychiatric problems, conducted by Dr. Neil A. Dayton, was announced as showing that "more than one-fifth of all United States mental patients are alcoholics."

—Allied Youth

Economists Report

Discussed as a factor in the raising of war taxes was the sum spent in 1941 by American consumers for their alcoholic drinks. It reached fully four billions, according to the testimony of federal officials. Tax experts mentioned alcoholic drinks and gambling as the beneficiaries of much wild spending in defense centers, unless tax measures were provided to drain off the extra dollars of income that would be wasted in such expenditures.

A report of the Treasury Department showed five hundred and four million gallons of whisky in bonded storage at the end of October, 1941, which was five percent greater than a year earlier, and about seventy percent higher than the stored quantities in 1914.

Safety Specialists' Survey

The National Safety Council's reports in 1941 established that more than one fatal accident in every five involved a drinking driver or a drinking pedestrian. And even that proportion, the Council survey declared, understates the true importance of alcohol in connection with the forty thousand traffic deaths that America chalked up in each recent year.

Alcohol and Athletics

BERNIE BIERMAN, coach of the fabulous Minnesota team, made this typical declaration:

Coaches know that eventually the use of alcoholic beverages will lower stamina and skill. The use of alcohol lowers athletic efficiency and morale, so it is blacklisted on our squad.

THE WORK OF THE SEVENTY

The Missionary of the Lord

Comfort, comfort my people, saith the Lord.
One day will the nations of the earth rise up
Saying, come, ye, we fare into Israel!
For from Zion alone doth the law go forth
And the word of the Lord from Jerusalem.
Then shall they beat their swords into ploughshares,
Their spears into sickles and pruning-hooks.

(*The Eternal Road*, Franz Werfel)

Jesus had risen from the tomb. He met His little band of apostles and gave them His commission in words that to this day define the most important and sacred call that man can receive. Among the many decisive proofs of the divine supremacy and eternal mission of Jesus is "the colossal work" effected in the world by the twelve humble Galilean peasants who were the chosen few. In words of simple, but effective beauty, we read in the twenty-eighth chapter of Matthew:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Those who were called on this divine mission were: Simon Peter; Andrew, brother of Peter; James, the son of Zebedee. John, brother of James; Philip; Bartholomew; Thomas; Matthew, the Publican; James, the son of Alpheus; Judas Thaddeus (Lebbeus); Simon the Zealot.

The apostles went forth in humble sincerity, making their appeal to the hearts of men with words inspired of God, to the rich and to the poor, to the great and to the lowly. Life was made over, hope was made over, and "Men leaped out of darkness into light," and began to live a higher life. Those missionaries called of the Lord were the idealists of that day and labored with profound and undying zeal to awaken the people to a sense of the meaning of life both here on earth, and in the hereafter. In our imagination, we can see them going to the villages of Palestine and beyond, teaching the people, and retiring at night to some lonely spot for prayer and rest. We see Peter preaching on the Day of Pentecost, when three thousand people were baptized and became members of the Church. It was Peter who earned chief prominence among the apostles, often speaking in their name and taking a marked lead among them after the Ascension. He it was who formulated the great confession: "Thou art the Christ, the Son of the living God." He was the first to baptize and eat and drink with a Gentile convert. He gave his life in the service of the Master and sealed his testimony with a martyr's death. Then there was James, the son of Alpheus, chosen as an apostle because Jesus knew he was of the type of man needed in proclaiming the Gospel and building the Church. Humble, he feared God, but not men. Teachable, willing, strong, obedient, he has gone down in history among the millions whose lives are not known.

The Apostle John is honored with the designation, "The disciple that Jesus loved." He was one of the three of the inner group, and was nearest the Lord. Because he loved most, he knew Jesus best. John wrote the Gospel, three letters, and the Book of Revelation. His father's name was Zebedee, and he had a brother James, who was also an apostle. "James the Less," as he was called, was one of the three who was with Jesus on the Mount when He was

transfigured before them, and was also nearest to Jesus in the Garden of Gethsemane. It appears that he was the first of the faithful apostles to taste death for Jesus' sake.

Of most of the apostles, we know little or nothing, but we do know that Jesus called them to inaugurate the mightiest movement of history, and after they had received the outpouring of His Spirit on the Day of Pentecost, we lose sight of most of them and the stories of their travels and deaths are lost in tradition.

Thus little do we know of the great majority of those whom Christ bade to "be wise as serpents yet simple as doves"; to whom He promised the Spirit of His Father; and whom He bade to go forth and face the very worst that the world could do to them, certain that through Him they could do all things, and should receive at last their unimaginable reward.

Canon Farrar adds:

But is it not an immensely powerful ratification of all that we believe of Jesus as the Son of God, that, with instruments so feeble—by the agency of men humble, poor, unknown, insignificant in the judgment of the world—He should have subdued kingdoms, wrought righteousness, and altered the entire conditions and destinies of the race of man?

PAUL the Apostle was one of the greatest of the early missionaries and teachers. Again and again, he defines in his Epistles the purpose of his teaching. It was not enough that men should be won over to the faith; they must be established in it, and this could only be done by patient instruction. Paul went far abroad carrying the "Good News" of God, as the Word came to be described. Churches were formed of Jews and Gentiles. He visited them in repeated journeys, and when absent wrote them letters which comprise an important part of the New Testament, and are among the greatest writings of all time. In teaching the gospel, he exalted love in the finest sentences ever written concerning life and God. In fact his greatest work was to interpret both from theoretical and practical viewpoints, the gospel taught by Jesus as the one way to eternal life and truth. His life as a missionary began with an experience which brought to him a testimony of the Truth of the work of the Savior, and he was fired with a marvelous conviction "that blazed like a flaming torch of eternal righteousness." Under the inspiration of the new Light, he carried to the provinces of Greece and Rome the message of the gospel and finally was martyred in Rome. While in a prison there, he wrote to the Church at Philippi: "As life means Christ to me, so death means gain. . . ."

It was Luke the Evangelist who gave us the intimate pictures of the life of the Savior. He lived in a day of persecution when the armies of Rome were crushing the people of Palestine. No one could count the deaths that Luke's pen might have recorded but did not. Instead he sent forth from the stricken world of his day to our stricken world of today "the deathless hope of an angel hymn, and the deathless promise of a new-born child." He gathered his material for his beautiful "Life of Christ" from the people among whom He labored. Thus there came into existence a book which to this day presents the supreme appeal of Christianity to all paganism past and present, and the universality of the Christian faith is revealed by the fact that Luke's book "was written by a Greek to a Roman about a Jew."

TODAY, apostles are called of God and given the holy priesthood to preach the gospel to the world to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Melchizedek Priesthood Outline of Study, May, 1943

Text: Teachings of the Prophet Joseph Smith.

LESSON 54

RECORD-KEEPING FOR THE LIVING

Read *Teachings of the Prophet Joseph Smith*, pp. 69, 72-74; Moses 6:5-6, 8-9, 45-46; Abr. 1:2-4, 31; I Nephi 5:14-19, 9:2-6, 19:1-6; Omni 17-18; Alma 37:1-4, 12, 14; Hel. 5:6-7; III Nephi 27:23-27; D. & C. 20: 82-84, 21:1, 47:1-4, 69:2-8, 85:1-5, 9; *Doc. Hist. of Church V*:124-127; *Essentials in Church History*, pp. 92, 208; *Utah Gen. & Hist. Mag.* 16:52-59.

1. The Lord's people always commanded to keep records
 - a. A book of remembrance kept by Adam (Moses 6:5-6, 8-9, 45-46)
 - b. Abraham preserved the records of the fathers, even the patriarchs (Abr. 1:31, 2:4)
 - c. Moses a great historian
 - d. Records kept by the Jaredites (See Book of Ether)
 - e. Nephite record-keepers
 - f. Universal influence of the Bible

Discuss:

1. Show that the great record system of the Church today is a direct outgrowth of instructions from the Lord through the Prophet Joseph Smith.

LESSON 55

RECORD-KEEPING FOR THE LIVING

(Continued)

2. Records to be kept by the Church
 - a. "Behold, there shall be a record kept among you" (D. & C. 21:1)
 - b. What the Church record should contain (D. & C. 20:82-84; 69:2-8; 85:1-5)
 - c. Official certificates of membership to be carried by Saints removing to another part of the Church (D. & C. 20:84)
 - d. Libelous histories and writings against the Church to be gathered and preserved (D. & C. 123:45): All such now preserved in Historian's Office
 - e. Minutes of Official Meetings (72-74)
 - f. The Book of the Law of the Lord (D. H. C. V:124-127)
3. Individual records to be kept (*Utah Genealogical & Historical Magazine* 16:52-59).
 - a. Journals kept by early Church leaders
 - b. Personal and family records to be kept by members

Discuss:

1. Have someone who has visited and used records in the Church Historian's Office describe the extent and value of the records preserved there.
2. Show how the history of the Church is made up from the histories of individual members.
3. Prove that the Lord has always commanded His people to keep records.

LESSON 56

RECORD-KEEPING FOR THE DEAD

Read D. & C. 127:4-10; 128:1-15, 22-24; Alma 5:57-58; Rev. 20:12-13; II Nephi 29:11; III Nephi 27:26.

1. Records to be made of ordinances administered for the dead
 - a. Let the work of my temple be continued on and not cease (D. & C. 127:4-10; 128:1-4)

- b. Record to be made of all baptisms for the dead
 - (1) Recorder to be present
 - (2) Witnesses to be present
 - (3) Records to be delivered to a general Church recorder
- c. To answer the will of God (D. & C. 128:5)

2. As are the records on the earth, which are truly made out (D. & C. 128:8-14)
 - a. In relation to your dead
 - b. So also are the records in heaven
 - c. Whatever you do not record upon earth, shall not be recorded in heaven
 - d. The sealing power which records or binds on earth, and binds in heaven
3. Out of the books shall the dead be judged (II Nephi 29:11; III Nephi 27:26)
 - a. The dead, small and great, to stand before God (Rev. 20:12-13)
 - b. The books were opened
 - c. The Book of Life also opened (D. & C. 128:7)
4. We, without our dead, cannot be made perfect (D. & C. 28:12, 15, 17-18, 22-24)
 - a. Herein is glory and honor, and immortality and eternal life
 - b. The salvation of the dead necessary and essential to our salvation
 - c. Baptism for the dead—"this most glorious of all subjects belonging to the everlasting Gospel"
 - d. Earth to be smitten with a curse unless there is a welding link between the fathers and the children
 - e. Neither can they without us be made perfect
 - f. Necessary that there be a whole and complete and perfect union
 - g. From the days of Adam to the present time
 - h. Shall we not go on in so great a cause?
 - i. Let the dead speak forth anthems of eternal praise
5. Records worthy of all acceptance
 - a. An offering in righteousness
 - b. To be made by us, as a church and people, and as Latter-day Saints
 - c. To present in the temple a "book containing the records of our dead, which shall be worthy of all acceptance" (verse 24)

Discuss:

1. Why must the method of recording ordinances for the dead be so accurate, particular and precise?
2. Explain: "Whatsoever you do not record on earth, shall not be recorded in heaven."
3. Will untrue records be recorded in the "book of life" in heaven?
4. In what way is our own personal salvation bound up with that of the dead whose ordinances we record?
5. What constitutes an acceptable record of the dead in the sight of the Lord?

LESSON 57

THE MISSION AND AUTHORITY OF ADAM

Read *Teachings of the Prophet Joseph Smith*, pp. 122, 157-159, 167-169, 208, 301, 348-349, 350, 353; D. & C. 27:11-29, 26-27, 34-37, 40-41; 76:25-28; 78:16; 84:16; 88:106, 110-115; 107:41-50, 53-56; 116; 128:

20-21; Moses 1:34; 3:7; 4:3-4; 5:6-8, 58-59; 6:45, 50-68; Abr. 3:24, 27-28; 4:1; Alma 12:23-26; 42:2-9; II Nephi 2:22-25; 9:21-22; Gen. 1:26-28; Dan. 7:9-10, 13-14; 10:13, 21; 12:1; I Tim. 2:14-15; Rev. 12:7-11.

1. Michael, the archangel
 - a. A pre-mortal spirit, one of the spirit children of the Father in heaven (Abr. 3:22)
 - b. There was war in heaven (Rev. 12:7-11)
 - (1) Michael and his angels fought against the dragon
 - (2) And the dragon fought and his angels, and prevailed not
 - (3) The great dragon was cast out into the earth, that old serpent, called the Devil, and Satan
 - (4) His angels were cast out with him
 - (5) Overcome by the power of the Only Begotten Son (Moses 4:3-4; D. & C. 29:36-37; 76:25-28; Abr. 3:27-28)
 - c. A council of Gods
 - (1) In the beginning, the head of the Gods called a council of the Gods (348-349)
 - (2) The Gods sat in grand council to bring forth the world (Cf. Abr. 3:24; 4:1)
 - (3) They formed a plan to create the world and people it (349)
 - d. The creation
 - (1) God did not create the heavens and earth out of nothing (350)
 - (2) Word create means to organize
 - (3) God had materials to organize the world out of chaos
 - (4) God made a tabernacle and put into it Adam's spirit, and it became a living body (301, 353)
 2. Adam, the first man, the father of all (D. & C. 27:11)
 - a. Adam, your father, whom I created (D. & C. 29:34)
 - b. And the first man of all men have I called Adam, which is many (Moses 1:34; 6:45)
 - c. And man became a living soul, the first flesh upon the earth, the first man also (Moses 3:7)
 - d. Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor (167)
 - e. He is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings.
 - f. I gave unto Adam that he should be an agent unto himself (D. & C. 29:35)
 - (1) Adam, being tempted of the devil, transgressed the commandment
 - (2) Became subject to the will of the devil, because he yielded to temptation (verses 36, 40)
 - (3) Adam was not deceived, but the woman being deceived, was in the transgression (I Tim. 2:14-15)
 - (4) Cast out from the presence of the Lord, became spiritually dead (D. & C. 29:41; Cf. Alma 12:23-26; 42:2-9; II Nephi 9:21-22)

Discuss:

1. What authority was held by Michael before the creation of man?
2. What authority was given him at the creation?

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY MAY, 1943

Text: HOW TO WIN BOYS

Chapter V: Meeting a Boy Halfway

Quotations from the Text:

1. There are boys into whose make-up there has been dumped a cart load of plain brass. But the majority of boys require only one thing of you in your approach—equality.
2. Hist, yes! It isn't any honor for any lad ever to compliment you on "knowin' so much" or on "the heap o' big words" he claims you "dish out." Be not deceived. It is an honor for a young person to come and say, "Say, but you made that plain! It got under my skin. I understand exactly what you meant."
3. A boy is just what Popeye meant when he declared, "I Yam what I Yam!" Boys are so obvious. They are not diplomats. You can read them as readily as you do a barometer.
4. If you hope to corral for your class those queer and often "pestiferous" young animals, don't try to throw a lasso blocks away to catch them in the form of a postal or letter. Use the telephone, if you are what the city companies call a "telephone salesman"—one who can take orders for goods or service by telephone. If you truly love boys and feel that winning them is the very thing that God would delight to have you do, you plan to give hours to coming at least halfway to the boys themselves. It pays such dividends! And it gives the heart such fine Christian thrills!

Helps for the Class Leader:

1. Discuss "Meeting a Boy Halfway" in each of the following:

THE LAKEVIEW STAKE was not organized until May 22, 1942. Stake and ward leaders immediately took up the promotion of the Aaronic Priesthood program, with the result that nine quorums qualified for the Standard Quorum Award. Three hundred and forty-five Aaronic Priesthood members and their leaders and pictured here celebrating their achievements.

Very Rev. George W. LeGrand Bishop LeGrand Richards, who presented the Standard Quorum Awards, and his first counselor, Bishop Marion D. Ashton; Lee A. Palmer, Stake president; President of the Presiding Bishopric; President N. Russell Tanner of the Weber Stake presidency; and Daniel R. Van Allen of the Y.W.M.I.A. Aaronic Priesthood committee.

Stake president John Child and counselors Thomas R. Jones and Ruben P. Peters, together with members of the high council were present to lend unqualified support to the program and encouragement. Vern Parker, chairman, and Gayle Shirkie of the stake Aaronic Priesthood committee were in charge of the entire program, under the direction of the state presidency.

This program was prepared by the state Relief Society mothers, under the direction of Fern Fowers, president. The Gleaner Girls of the Y.W.M.I.A. did the serving.

Aaronic Priesthood Restored 114 Years Ago

PLANS FOR ANNIVERSARY CELEBRATION

THE First Presidency has approved May 15 and 16 for the celebration of the restoration of the Aaronic Priesthood throughout the Church. It is suggested that other organizations avoid making plans which will conflict with any Aaronic Priesthood program on these two days, including the sacrament meeting, Sunday, May 16.

(a) Classroom discipline—

A boy will be obedient to the leader's will only in exchange for a "man to man" and "heart to heart" attitude on the part of the leader.

(b) Every-day associations—

If he loves and respects his leader in the classroom, it is infallible evidence that he admires and approves his daily life as well. If the classroom lesson is not a day by day reflection of his leader, it will be as "... sounding brass or a tinkling cymbal, ..." so far as the boy is concerned.

(c) When in trouble—

No "Holier-than-thou" attitude will work here. The boy must feel that his leader understands him. His leader *will* understand him if memory be permitted to recall the happy experiences when someone, perchance, met him "halfway" years ago and took up the slack while repairs were made.

Is there one among us who has not been helped, and being helped, is not willing to help another?

Programs for celebrating the 114th anniversary of the restoration of the Aaronic Priesthood should, of necessity, be in keeping with the present emergency and imposed restrictions on travel. This does not mean, however, abandonment of the celebration. Stake and ward committees are urged to give careful and serious consideration to this event and not permit it to go by unnoticed. Plans should be made early. Let us not fail, even though so many of our young men are living away from home. Those left at home have a great need for our fraternal spirit and leadership.

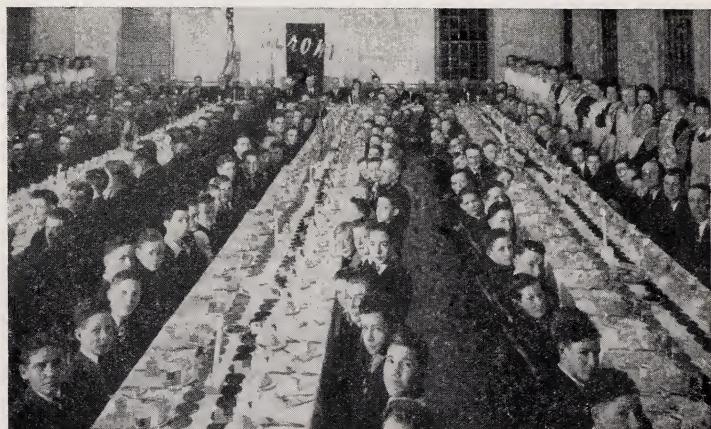
Local conditions must govern in the making of any plans. Pilgrimages and out-of-door activities should be conducted on Saturday, May 15. Overnight hikes, necessitating breaking camp and returning home on the Sabbath day are not in harmony with the Priesthood program.

Accounts and photographs of stake or ward celebrations should be forwarded to the Presiding Bishop's Office for publicity and record purposes. Good ideas should always be shared with co-workers throughout the Church.

MAY 16 SACRAMENT MEETING PROGRAM

Under the direction of the ward bishopric, the program for the sacrament meeting held Sunday, May 16, is to be given by the Aaronic Priesthood members. Where stake conferences are scheduled for May 16, the program

(Concluded on page 237)



WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

HAS UNBROKEN RECORD OF
FORTY YEARS IN WARD
TEACHING



WILLIAM
A.
KOLDEWYN

BISHOP A. W. PORTER of the Ogden Seventh Ward, Ogden Stake, has certified the forty-year ward teaching record of Brother William A. Koldewyn shown in the above photograph. Bishop Porter gives the following account of Brother Koldewyn's record as a ward teacher:

"We have a man in our ward who knows what effort it takes to be a faithful ward teacher, and he has a very unique record as well. He began ward teaching in January, 1903, when he was 22 years of age. He is now 62 and during that forty years he has never missed a month in doing his ward teaching and turning in his report. During that time he labored under nine bishops.

"Brother Koldewyn is still active, and during the month of January, 1943, was called upon to visit 24 families because of the shortage of men now available for this kind of work.

"We, as a bishopric, are very proud of this man. He is one of our most loyal supporters, and if we had more like him, ward teaching work, which is so dear to the heart of every bishop, would be successful indeed."

Congratulations to Brother Koldewyn. Only our Heavenly Father knows how much good has been accomplished through this outstanding record.

The Presiding Bishopric invite others having outstanding ward teaching records to submit photos and information for publication in this column.

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55)

Ward Teachers' Message for May, 1943

TITHING

NINETY cents out of each dollar net increase earned by a Latter-day Saint belongs to him—the other ten cents belongs to the Lord. Whether or not our Father in heaven gets His tenth depends entirely upon the individual member.

There are no dunning letters sent out on the first of the month to remind us of our obligation, or of any unpaid balance. No collector calls directing our attention to our default. The Lord doesn't threaten that He will turn the account over to an attorney or collection agency and bring suit if we don't pay up. He waits patiently to see just how we respond to His will. He puts each of us on his honor. We may pay it in full, or in part, or we may ignore it altogether.

Leaving the matter of tithing to our individual choice imposes full responsibility upon us for our actions in this matter. If we pay this obligation in full, we bind the Lord to His promises. If we pay only a part of this obligation, the unpaid balance stands between us and the blessings promised through full and unselfish obedience to this law. If we ignore it, we deny to ourselves the many blessings attendant upon our compliance with this order.

We should pay our tithing as we receive our income. It is much easier to pay ten percent throughout the year than it is to pay one hundred percent at the end of the year, trying to make up that which we have "borrowed" from the Lord, and, incidentally, that which we have "borrowed" without His permission.

Our Father in heaven imposes a great trust upon us. He gives us all we have and enjoy, and then trusts us to return to Him one-tenth of our annual increase. The paying of any other material obligation in life cannot bring as much satisfaction as the paying of an honest tithe. The joy coming from the full discharge of this responsibility warms the Christian heart far more than can the "paid in full" or "thanks" of any creditor on earth.

AARONIC PRIESTHOOD RESTORED 114 YEARS AGO

(Concluded from page 236)
should be given the week preceding or following this date.

The Presiding Bishopric respectfully suggest that those asked to speak on the program be urged not to read their talks. Notes are not objectionable, but there is little development accruing to the young man in merely standing in the pulpit to read. He should be encouraged to speak from the heart naturally and as he may be directed by the Lord. Special attention should be given this matter in each ward.

The following program is suggested for the sacrament meeting May 16.

1. Opening song—choir or congregation
2. Invocation—by a teacher
3. Song—choir, congregational, or special Aaronic Priesthood chorus

4. Sacrament service
(Wherever possible, this should be done entirely by Aaronic Priesthood members. Priests should administer the sacrament, teachers prepare the sacrament table, and teachers and deacons pass the sacrament)

5. Five Ways a Deacon May Honor the Priesthood—a deacon (5 minutes)

6. How I Honor My Parents by Honoring the Priesthood—a teacher (5 minutes)

7. How the Priesthood Aids in Building Character—a priest (5 minutes)

8. Musical number by Aaronic Priesthood members

9. How I May Assist My Son in Honoring the Priesthood—a mother (10 minutes)

10. What the Priesthood Means to Me—a member, or former member of the Aaronic Priesthood over 21 (10 minutes)

11. My Responsibilities as President of the Aaronic Priesthood—ward bishop

12. Closing Song

13. Benediction—a priest

GENEALOGICAL

THE NEW ENGLAND HISTORIC GENEALOGICAL SOCIETY

By Frederic J. Haskin
Author and Nationally Known Newspaper Correspondent

NEARLY a century ago five men founded in Boston the New England Historic Genealogical Society to collect, preserve, and make available for use the family records of the early days of New England. The Society has grown to be the greatest genealogical society in the world, because while it was organized as a New England society, it was soon learned that it was no more able to confine its activities to the boundaries of New England than were those boundaries able to confine the people of New England in the same narrow region. Consequently the Society became national in its scope and endeavored to trace the migration of New England families and their connections, as well as their European antecedents. Its library of genealogical and kindred works is unparalleled. The collection of English parish registers is greater than can be found elsewhere. Even in England its quarterly periodical, *The New England Historical and Genealogical Register*, is accepted as the most authoritative publication of its kind.

Set strategically on the summit of Beacon Hill, close to the most sacred shrine of American liberty, and in proximity to the three greatest depositories of documentary information in New England, the Society for ninety-nine years has achieved its original purpose of keeping the early colonial days fresh in the hearts and minds of the present generation. And yet, although much is known of the New England Historic Genealogical Society by devotees of genealogy and biography, and its members have included many important persons, it has not become familiar to others in proportion to its value to the people of New England and of the United States.

The New England Historic Genealogical Society serves in ways which have definite commercial value. Through the records of the Society, individuals qualify for social security pensions, old age assistance, and kindred benefits. Business houses use its services to establish their claims for longevity and priority in their field. Through its aid, forgotten bank accounts are turned over to their rightful owners, disputes over inheritances and estates are settled, and "lost persons" are found and identified.

But the Society, great as is its commercial service, is making a much more significant contribution as the guardian of memories and traditions that should be regarded by all of us as a precious heritage. This contribution comes at

a time when many subversive activities are arresting the interest of young and old in the nation, and when old habits and customs seem on the way to being discarded. For, while the roots of the Society are in colonial days, its branches and foliage are of the present. It continually gives out knowledge of the ancestors who set up the foundations of the nation. It preserves the records of the country's founders, their associates, their successors, and their descendants. It stimulates the imagination of present-day youth to emulation of the great deeds of the past. It acts, through the national patriotic societies, as a liaison officer between the glorious past and the present. It promotes interest in American family history as a powerful incentive to the development of patriotism and good citizenship.

When the five founders of the New England Historic Genealogical Society planned its organization in 1844 (it was incorporated in March of the following year) they undoubtedly thought they were starting a local institution to be of service to Boston and perhaps to reach out later to embrace all of New England.

But today it is the foremost genealogical society in this country or elsewhere. Its library, the most important collection of its kind, is visited annually

by thousands of students and genealogists for special information.

The membership rolls of the Society have contained the greatest names in the country—not from Boston and New England alone, but from the whole United States and many foreign countries. Among them are found eleven presidents of the United States beginning with John Quincy Adams, statesmen, lawyers, historians, capitalists, scientists, merchants, and philanthropists. Probably all old New England families are represented on these rolls. Many distinguished foreigners have also been members.

As the interest in genealogy grows, there is more and more need for the specialized information that the society can give.

While neither the society nor its officers engage in professional research, there are a number of its members who do this work and one of the functions of the Society and its officers is to put inquirers in touch with competent and reliable professional searchers.

In 1846, on January 15th, the library was begun. It consisted of a very few books in a pine bookcase in a rented room on Court Square. One shelf of the bookcase would have held all the genealogical works which had been published in America up to that time. A year later, the Society started a quarterly magazine, *The New England Historical and Genealogical Register*, which is still published, and which today, as then, is one of the most potent factors in awakening and stimulating interest in family history in America.

INFORMATION OF VITAL IMPORTANCE

THE scores of members who daily use the library—the general public is also given this privilege—come for many kinds of information, often matters of vital importance on which may depend fame and fortune, estates and inheritances. Whether the visitor is an annual member at ten dollars a year, a life member at one hundred dollars, or a Colonial or a Pilgrim Tercentenary member whose three hundred dollars' membership may be passed on to others, he is given full and free use of the library and its stacks, plus all the aid the ability of the library staff can offer. That no person may ever leave the library dissatisfied is the constant objective of the library staff.

The library lends itself to quick and accurate service, for it is a working library used by workers entirely—earnest seekers for information and not for entertainment. It supplies only expert service, and its staff is so well trained and informed on the subject matter in the genealogical volumes, that frequently books required are placed in the hands of a reader in less time than it would take even to ascertain

THE PURITAN, BY SAINT GAUDENS
—Photograph by Harold M. Lambert



the titles of the volumes needed. Thus more books can be provided within a given time than in any other library in the country.

THE USES OF THE LIBRARY

The uses of the library come roughly under three headings: They are:

1. The purely genealogical objective of members and visitors who are interested in finding out all they can about their ancestors for sentimental reasons.
2. The social objective—to establish the proof of descent from a qualified ancestor, which is the prerequisite to membership in hereditary patriotic societies.
3. The commercial aspect—for a myriad of reasons: The need to prove the date and place of one's birth for a passport, old age assistance, to get possession of an unclaimed bank account, to prove the right to a business name copied by a rival, and so on.

SOME SPECIFIC ILLUSTRATIONS

One member owned two portraits in oils which he thought were those of his ancestors. The only clue to identity were dates of birth and death on the back of each picture. By tracing the member's genealogy back through library material, and a visit to the county court house for records of probate, it was uncontestedly established that the portraits were the great-great-grandparents of the member.

A woman asked help in the matter of an unclaimed bank account in a Maine city. Her father had lived in the city nearly three-quarters of a century earlier, where a two-thousand-dollar deposit had been made by him and forgotten. The daughter could not prove her father had ever lived there, but knew that he had had a brother in a Massachusetts city. Consulting an old directory of this city, the brother's name was found and the notation that he had a brother in the Maine city. This was the woman's father, and the evidence permitted the bank to turn over the deposit—now fourteen thousand dollars—to her.

A PROBLEM OF VITAL RECORDS

It is not unusual for the library to be called for information that cannot be found elsewhere. Recently, an attendant of the Old Age Assistance Bureau brought to the Society a man well along in years. His claim for assistance could not be granted because he could not prove that he was over seventy. At the time of his birth, his parents had lived in a small village in Maine. After a search the librarian found a copy of the baptismal records of the church of the vicinage, and the man's name was recorded as having been baptized more than seventy years earlier. More difficulty was experienced in convincing the official attendant that a baptismal record was proof of prior birth, but the matter was finally made clear so that the elderly man could be declared eligible for the assistance he needed.

Another problem had to do with a

commercial establishment in Boston which wished to celebrate its centenary, and also to lay claim to being the first store of that type in the city and still continuing in business at the same place. The problem of the date was a simple matter, but the other claim was more difficult. At length an old map was found which showed a store of the same name on the site in question, and the map was dated nearly a century ago. This established the complete claim.

ADDITIONAL USES

With the return from overseas of soldiers of World War I, use of the library increased, for many of them, after meeting men and women of their own name abroad, desired to find out the relationship between themselves and the families of the same name.

The library is used constantly by authors who are preparing historical novels or biographies. One author of several best-sellers makes a practice of spending many hours at the library verifying names and locales in the parts of New York state and New England in which many of his scenes are laid.

Then, too, many men and women wishing to claim old age pensions or social security are patrons of the library when for one reason or another they are unable to establish the date and place of their birth. Through genealogical books and papers, they trace their parents and obtain the needed information that is evidence of their claims. Identifying "lost persons" whose vital records have vanished is a common duty there.

In still another way the Society's library renders valuable service. Before admission to a patriotic colonial society, approved descent from a qualified ancestor must be shown. Rarely is such proof easily at hand, but the library can provide it. The fact that a number of these societies have headquarters in the building makes this service of added value. The societies also find the library of continual value to them and to their members.

Members also receive *The New England Historical and Genealogical Register*, the quarterly publication of the Society, which is regarded as by far the most important contribution yet produced in American genealogy. So authoritative is this publication that it is in demand by libraries and complete sets of its bound volumes command high premiums. The death of a member is chronicled in *The Register* by a memoir.

The Society has also published a number of volumes of memorial biographies and English genealogical gleanings, as well as hundreds of genealogical, biographical, and kindred pamphlets, and the vital records of many Massachusetts towns. In several years the annual amount published by the Society exceeded three thousand pages.

The Church Moves On

(Concluded from page 222)

Too Late to Learn?

"HARD work" are the two words which most clearly describe the life of Mercy Blake Elery, born February 15, 1854. Twice widowed, she struggled to rear her family of nine in the rough environment of the early western front.

But to make an 87—now it's 89—year-old story short, it was in the spring of 1940 when Sisters Idona Chatterton and Genevieve Hatton were tracting that they were allowed to enter the home of her daughter in Billings, Mon-



MERCY BLAKE ELEY

tana, where Sister Elery was also living. It was after a year of weekly cottage meetings that the teaching of the missionaries bore fruit with the baptism of the daughter, Mrs. Paul Petter, and later Sister Elery. She was baptized September 20, 1941, at her request by Elder Melvin Woodland. She was confirmed by Brother George W. Flamm.

Sister Elery now has many friends among the Saints. She mingles with them and, though her sight is now impaired, she attends many of the regular meetings. She is a living testimony that it is never too late to learn. As a matter of fact, some of the greatest steps for eternal progression outlined by the Lord can be taken beyond the age of 87.—From report submitted by Melvin Woodland.

Detroit Branch President Serves in Key Position

GEORGE W. ROMNEY, president of the Detroit East Branch of the Northern States Mission is also the managing director of the Automotive Council for War Production. The Council was created to aid the automotive industry gauge itself to the problems of producing war materials.

MUSIC

HYMNS OF THE MONTH

Hymns for Churchwide rehearsal during April, May, June

NOTES FOR CHORISTERS

By J. Spencer Cornwall
Director, Tabernacle Choir and
Member, Church Music Committee

APRIL: BEHOLD 'TIS EVENTIDE, Millard
No. 13, *Deseret Sunday School Songs*

A proper tempo is imperative in establishing the atmosphere of this lovely hymn. It should be sung as if it were a silent prayer. It is a kind of personal supplication. It should not be sung loudly nor should the various phases be broken. Contemplation, reflection, and quietness are the moods to be established.

MAY: PARTING HYMN, Beesley
No. 38, *Deseret Sunday School Songs*

We have no finer hymn of benediction than "Sing We Now at Parting." Careful attention should be given by the chorister to the three dynamic marks "mf," "p," "f," to make the hymn impressive.

JUNE: PRAYER IS THE SOUL'S SINCERE DESIRE, Careless
No. 95, *Deseret Sunday School Songs*

To sing this beloved hymn with the greatest enjoyment by a congregation requires that the organist transpose the key to that of D flat. This will make the melody within the range of all singers. A pause or point of repose should be effected on the final note of the first line for breath so that the singers can start together on the first word of the second line. Do not in any case try to keep this hymn metronomically accurate.

NOTES TO ORGANISTS

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

Hymn number 13, for April, "Behold, 'Tis Eventide," presents some difficulties in rhythm. Try humming the first two measures without playing, to make certain that the rhythm of these dotted

notes falls happily into the three-four time. Give the very first chord a full, comfortable beat, and the same with the first chord on each line. The tempo is fairly slow and reverent, for it is a hymn to our Savior.

Hymn number 38, for May, "Parting Hymn," is a song of praise and gladness, and is often sung too slowly. On the other hand, a fast and frivolous tempo will not express the majesty of praise which these words suggest. Church musicians sometimes feel that a moderate tempo does not hold the fascination contained in extremely slow or fast tempos. We admit that there is some

truth in this feeling from a concert type of view. But in our opinion, it is always the suitable, the normal, the natural tempo, when coupled with a fine rhythmic pulse, which is most exhilarating, most majestic and powerful. It is not the fastest speaker, nor the slowest, who sways us, but the most convincing.

Hymn number 95, for June, "Prayer is the Soul's Sincere Desire," is one of our melodic gems. Play it very legato, medium loud only, using eight-foot tone. The congregation often phrases this song better than the organist who accompanies. Let us listen well how it is sung. It will be found that the first and last dotted note is held only the length of a half note, and the dot is replaced by a rest for breath. This is the correct and natural procedure. The notes at the ends of the second and third phrases are also shortened. Thus, instrumental music is made to sound natural.

THE YALECREST WARD CHOIR

By Alexander Schreiner

SHOWN on this page is the choir of Yalecrest Ward, Bonneville Stake. The director, H. LeRoy Frisby, reveals some of the reasons for the outstanding success of this organization. He prizes first of all the active cooperation of the ward bishopric, who keep choir rehearsals time clear of conflict with other meetings. Judge Wilford Moyle Burton, member of the bishopric, meets regularly with the choir as one of the tenors.

Brother Frisby feels that the selecting of music for ward choirs is a difficult task. He says this music must not only be appropriate for the services, but must be suitable to the ability of the choir. If an anthem is too difficult, it will discourage the singers. On the other hand, music that is too simple fails to hold their interest.

This director is delighted with the contents of the new *Chapel Anthems* which was compiled by the joint efforts of the members of the general music committee.

Brother Frisby directs rehearsals in a happy mood. He suggests the following do's and don'ts:

1. Be prepared with the rehearsal program before the rehearsal begins.

YALECREST WARD CHOIR

2. Do start on time, and end exactly on time.
3. Do make rehearsals interesting with the aid of new music and a liberal fund of good cheer.
4. Don't talk too much. The choir members want to sing.
5. Don't complain to those present about the ones who are absent.

In this choir there is in operation a system of personal contact, whereby absent members receive visits or telephone calls by principal members of each of the four parts of the choir. This work is under the direction of the choir president, Willis H. Gale.

The organist, Alma A. Selander, delights in announcing hymns on the organ in a moderate, devotional tempo. He exemplifies what was said on that subject in the February issue of the *Era*. He feels that fast congregational singing is irreverent, and that tempos taken too slowly lack sincerity.

Other officers of this choir are Mrs. Pearl Milne, secretary, and Guy Merkley, librarian. The rehearsal time is four o'clock on Sundays. While this is not the most convenient time for the choir members, it is made necessary through the fact that the chapel is shared by two wards, each of which has a thriving choir.



MUTUAL MESSAGES

EXECUTIVES

Celebrate the Temple Dedication

THE sixth of April is the birthday of the Church and the fiftieth anniversary of the dedication of the Salt Lake Temple. The M.I.A. wishing to join in the celebration of these important events, has sent a program for the assembly for Tuesday, April 6th, to the ward presidents, so preparations will have been made for replacing "Conversation is Fun" with the anniversary celebration.

Two Great Things for April

DURING the month of April the class work regularly outlined for the M.I.A. comes to an end for the present season. We hope for two things:

One is that the classes will not diminish and die from lack of interest and attendance.

The other is that a preparation during this month will be made for the different activities of the summer.

Long evenings, and the beckoning outdoors make summer a natural time for recreation. Remember the M.I.A. has a year-round program and a year-round responsibility. Our obligation is to provide the activities that will keep the young people interested in and attached to the Church.

Festivals

DO not forget the speech festival that is programmed for April 15th. This is a Thursday evening and should be arranged for with the bishop of the ward beforehand. Look in the *Manual for Executives and Community Activity Committees*, page 169, and notes in this *Era* under Speech Arts. If the dance festival was not held in March, then produce it during this month and under Dance you will find suggestions.

Reports

NOW is the time for the executives to look to reports. Ours is a divine and a great human movement. Its story is extremely important. See that reports are made and sent to the general offices.

Fund

REMITTING the fund is a practical part of the work of the executives. Some wards neglect, others delay, making the collection and sending in of the amounts due. It is the duty of the bishops according to the instructions of the Presiding Bishopric to make the fund a part of the ward budget. It is the duty of the executives of the M.I.A. to remind the bishop and induce him to

make the collection in this manner and turn it over to them for remittance. If it does not come that way, then the executives, to meet their responsibility, are expected to raise the fund in other ways.

CULTURAL ARTS

Music

FORMING of girls' choruses has been one of the objectives of the music committee at all times, but particularly during these times when the young men are absent in the service or war work. Such a chorus in a ward does three things. First, it cultivates one of the great arts and raises the culture of the community. Second, it gives much pleasure to those who listen to the singing. And third, it is a delightful experience for the girls who sing together.

One of the interesting uses of such a chorus was illustrated at the recent gold and green ball at Portland. A large group of girls, beautifully dressed and grouped artistically in full view of the dancers, sang the music for the floor show number. The effect was most artistic and satisfactory.

Dance

Spring Dance Festival and Ball

WE have learned that many stakes have deferred their Spring Dance Festival and Ball, which was to have been held in March, until April.

We urge that this fine event find place in our program.

It will be remembered that the letter received from the First Presidency relative to our dance program, approved this particular event as a stake function in compact areas.

All dance instructors who have not been preparing for it, should now give it immediate attention.

In stakes that are sufficiently compact to hold the festival on a stake basis, stake instructors should outline the program giving to each ward an assignment of one or more dances. Original dances should also be encouraged, and made a part of the festival.

In some stakes it may be necessary to hold the festival on an inter-ward basis or on an individual ward basis. Various age groups should present their department dances as well as joining in some ensemble numbers.

This festival should be a miniature representation of the nationally famous Churchwide festival and ball which for many years and up until last year, has been held at Saltair at the time of our June conference, and which will of necessity have to be postponed again this year.

The current dances of the present year should all be presented, and also a revival of some of the past years' dances, particularly the official M.I.A. fox trot and waltz—"Aloha Oe" and "Gleam." Entire groups should dance these dances.

Please send us your program and the date of your festival.

Dancing still has great powers of relaxation and dancing parties should be planned to include everyone.

A trend is back to the "fun for all" type of dance; the square dance, and folk dance. Do you have an older person in your vicinity who remembers the Plain Quadrilles, Virginia Reel or "Danish Tucker"?

For young people who are used to dancing the evening with one partner this type of enjoyment will be an educational process, one in which new attitudes must be formed. Let them help plan and help execute the plans.

This statement was re-made at a War Recreation Congress held recently:

We hear much, and you will hear much more, about those precious freedoms—the freedom of speech, the freedom of press, the freedom of worship. But how necessary is the democratic way of life in the preservation of the freedom of the imagination! We want the right to dream and the right to translate ideals into actions. . .

Grove Patterson in *Think.*

V for Victory Dance

THE Idaho Stake M.I.A. reported a successful Gold and Green Ball held January 31, 1943 in the Stake House at Bancroft, Idaho:

We carried out the "V for Victory" theme and used the national colors in decorating. During the evening the seven ward queens were presented by their escorts. The queen's procession was preceded by three Boy Scouts in uniform bearing the United States flag. Two of our soldier boys, home on leave, marched back of the Scouts, followed by the crown bearers, flower girls, queens and escorts. The semi-circle of queens was formed on either side of the "V" center decoration. At this point, a one-minute silence was observed in memory of our young men who are away in the service of our country. Each queen was presented with a beautiful "defense stamp" corsage.

In honor of the queens, a group of four couples presented "Beautiful Lady" waltz. The ladies waltzed across the stage, down the steps and through the large "V" in front of the stage. At the conclusion of the waltz, the couples formed a "V" by extending arms toward the "V" decoration and the audience sang the first and third verses of the "Star Spangled Banner." This was very effective.

Since the ball was presented through the stake budget, we invited everyone to buy war bonds and stamps. We are proud to have sold the following:

Bonds — \$593.75

Stamps — \$78.00

(Continued on page 242)

(Continued from page 241)

Drama

Helping Entertain the Soldiers

It is good to be of some help in the war effort. The stake road show suggests something to the army.

HEADQUARTERS NINTH SERVICE COMMAND Office of the Commanding General Fort Douglas, Utah

February 3, 1943.

The General Board of the Mutual Improvement Association
Church of Jesus Christ of Latter-day Saints
50 North Main Street
Salt Lake City, Utah

Gentlemen:

A recent innovation of the Theatre Program of The Special Service Branch is one which, because of its origin, should be of special interest to you and your splendid organization.

In various camps in this Service Command, we have a considerable number of recreation halls. There may be as many as twenty halls in a camp, each hall located in a given area under the command of the officer responsible for the training of the men in that particular area.

Because of the demands of the training schedule, time is at a premium and we have been at a loss for a program which could be adapted to these conditions, that is, one which would tend to develop an active little theatre program and use of the recreation hall without interfering with the training program. In an effort to find such a program, which through its operation would be a factor in building the *esprit d'corps* in these groups, we struck on a plan that your organization has used successfully for years; that of the interstate and ward "Roadshow."

This project is already being set up in a number of camps and I would be only too happy to keep you informed as to the results and progress. No doubt, we will experience many "bugs" in our operation and to profit from your rich experience, I should like to have your permission to send our Theatre Officer, Lt. Chester K. Dowse, to confer with supervisor for the "Roadshow" project.

Sincerely,

WILLIAM M. BEVERIDGE,
Lieut. Colonel, Infantry,
Ass't to Director, Personnel
Division.

Speech

Oh! Say Can You See?

WHAT a fine evening the speech department will give on April 15, 1943. It is the night of the annual Speech Festival for M.I.A. and deserves good publicity by announcements in meetings, placards in noticeable places and personal messages via the grapevine method.

On this occasion Speech directors and class leaders will have an unusual opportunity to show what has been accomplished during the year. We hope no ward will let the evening of April 15 go into the past without presenting some very fine achievements in speech and story telling. Obtain, if possible, the cooperation of the bishopric, the

Will you kindly send to the general offices of M.I.A. a written report of programs and procedures of the Speech Festival? Your ideas may help some other ward next year if printed in our literature.

to us as a people about our great country and know that no price is too high for the realization of those blessings. Special Interest members, chins up! You must be the leaders.

MEN

M. I. A. executives and class leaders in order to have a full house and a delightful and educational evening.

Attention! Speech Director

First ask yourself the following questions and then present them to your ward officers and teachers if possible.

Can you talk easily and convincingly?
Can you put your ideas across?

Do you think clearly and quickly—on your feet?

Can you hold the attention of your listeners?

Do you usually say the right thing at the right time?

Is your vocabulary equal to the ideas you want to express?

Have you a pleasing voice? Is it exaggerated or irritating? Are you using Speech "frills"?

Does your social conversation make you a popular guest?

Can you successfully address a group? Are you an entertaining story-teller?

Can you argue a point—and win in a friendly way?

Do you enunciate correctly?

Does your speech usually get you what you want?

Does your speech personality win and hold friendships?

Why not organize some conversation and speech club during the summer?

SPECIAL INTEREST

As this is the last month for regular class activities, make it a glorious climax to your year of splendid Special Interest meetings. The reports we receive from the field are most encouraging. Throughout the Church are many thousands of Special Interest class members who have used opportunities to join with those having like interests in gaining knowledge, developing more pleasing personalities, and building many happy friendships by associating in work and play together.

Are you looking forward to a delightful summer in continuing these activities? Are your social committees busy formulating definite plans for Special Interest get-togethers? Are you including in these plans well thought out workable war activities? If you are to have a successful summer as a group, you must be developing ways and means now to accomplish it. This summer will be a most opportune time for group war work. As a group be sure and do your bit.

As an age group one of your big tasks is to keep up the morale of your community by maintaining your faith and encouraging others to exercise theirs. Remember the promises made

THERE are two items that the M Men should remember for the month of April. They concern the use of the two last regular sessions of the season.

The first is the hospitality the group should extend to the Explorers. This should be arranged with the same attention and enthusiasm as any member of the M Men would have if he were inviting guests to his home for the evening. This must be the spirit of the evening of April 20th if it meets the full possibilities of filling the Explorer youths with the desire to do a fine work in Exploring in order to prepare to do a fine work as M Men. Remember, care must be taken not to glorify the activities of the older group at the expense of the younger. The hosts, the M Men, should do everything to make the Explorers feel that their own department is full of opportunities. (See *Of Things That Endure*, p. 173.)

The following meeting night, April 27th, is the time to talk over carefully the summer activities. "School" isn't "out" at the end of April. The M Men work is a year round activity.

GLEANERS

HAVE you done it? If so, you should tell the world, at least you should let your whole ward, your stake and your general board Gleaner committee know. Yes, we are talking about binding your ward sheaf. It means that you have every girl of Gleaner age (17-24) living in your ward enrolled in Mutual. There are just three exceptions to this rule: 1. Married girls (they are invited to enroll but their not doing so does not prevent the group from binding the sheaf); 2. Girls working on Tuesday night; 3. Girls who are home bound. Many wards have already bound their sheaf. You can, too. Let us hear from you.

One of the most important questions heard on this homefront is what can the girls do while the boys are away? There are as many different answers as we have wards in the Church. Some splendid ideas have come from you. The Gleaners in one ward decided to keep in good health by having a gym class. The boys will find these girls in trim when they return home. Another group has joined a First Aid class, hoping in this way to do their bit. A nutrition expert meets with another group of Gleaners. These girls know how to cook vegetables so that every

vitamin is left intact. One Gleaner leader suggested to her group that it is patriotic to conserve on clothes, so they inaugurated a remodeling project. Each girl in the class made over a piece of wearing apparel and these were modeled at a Mothers' and Daughters' party. One patriotic Gleaner class has made a service flag for the ward. Because of dateless evenings, some Gleaners are taking extension courses; some reading the books they have not had time for before; many others are working on their Treasures of Truth books, and dozens of girls are working toward their Golden Gleaner achievement. Remember this month, April 30, is the date for consideration of Golden Gleaner applications. There are many things to do today to make tomorrow brighter. (Pages 211-15 of the M Men-Gleaner Manual will give you additional suggestions for Summer Projects and War Work.)

It is time again for Gleaner elections. We recommend strongly that both the stake and ward Gleaners hold their elections in the spring. This gives more life and enthusiasm to the summer work and the officers then are experienced and ready to start a new year in the fall. These election nights can be made fun, but the one important thing to keep in mind is to choose the right girls for the different positions. Elect girls who will be interested, loyal, enthusiastic leaders, and your Gleaner classes will be successful.

EXPLORERS

Don't Forget the Fundamentals

SOCIALS, swims, and sports are all part of the Explorer program. They help to attract boys and build morale in the troop. No one will deny, either, that many a fine lesson for life is acquired through these activities. But they are the frills of the program, sometimes called the dessert—and too much dessert isn't good for anyone. Along with these activities the leader should be sure that every Explorer is given ample opportunity to acquire three ranks of recognition, namely First Honors, a Title, and the Arrowhead Award.

These three features form the basis of the whole program. The Honor and Title awards are provided by the National Council, Boy Scouts of America, while the Arrowhead Award is made available through the Y.M.M.I.A. general board. Every meeting of Explorers should include promotional material of some kind on these three fundamentals. Personal contacts with an Explorer should include some word of encouragement to acquire these awards.

Consider for a moment what a young man does who completes the requirements for these three fundamentals:

He must be active in the Church. He has assumed some responsibility both in the operation of his troop and in the activities of the ward.

He has read the biography of a great explorer.

He has read the experiences of some of the best missionaries of the Church.

He has considered seriously and adopted his own personal standards of daily conduct.

He has carried out a leisure-time project involving several weeks of time, which may contribute toward the selection of a life's vocation and preparation for it.

He has set up a specific program of maintaining or improving his health.

What young man does not need or want help with these problems of life? Is there anything more necessary for his welfare and development than these?

If men knew how easily and satisfactorily they could help an older boy, they would plead for a chance to become an Explorer leader.

If boys knew how practical and valuable the Explorer program was, they could not be kept away from it. Why not tell them about it?

JUNIORS

THE two concluding lessons of our present course of study—"Today and Tomorrow," are to be taken up in April. There are—"In the Footsteps of the Master," and "In Christ's Church."

The test of good leadership is to have the class grow in number.

If you haven't achieved your membership goal, and had your rose ceremony with the Junior Bouquet, why not work it up before these last two lesson nights (See Junior Manual, page 13).

Inite the girls' mothers to be present and close this course of study *Today and Tomorrow* with the feeling on the part of you leaders, that you have led your girls to "live well today" so that they will meet the morrow with faith, hope, graciousness, and assurance."

Try to have the girls leave the lesson "In the Footsteps of the Master" with a burning desire to give service, by doing each day some kind act, to family, to friends, neighbors, and right now, to our country.

Surely the opportunity for service was never greater than it is today. These daily kind deeds will bring them into a closer fellowship with Christ, and they will feel Him as actually and eternally in their lives.

BEE-HIVE GIRLS

War Service

A COMPILATION is being made in the general offices of all war service

which has been given recently by members of the M.I.A. In order that Bee-Hive contributions may be included in this report, we are asking for the cooperation of all ward and stake Bee-Keepers. Will you please compile and send in a complete record, as nearly as you can ascertain, of all war service given by your girls from September to April of the current M.I.A. year? Include in this report the numbers of hours spent, the type of service rendered, the number of girls who have sewed from all three ranks, and any other information which might be of importance and interest in such a report. We would appreciate receiving this material on or before April 15th, Swarm Day.

As you make preparation for the coming Swarm Day, we suggest that you plan to include some type of recognition or honorable mention for any war service given by your girls. We are leaving the details of this recognition to local leadership, inasmuch as service opportunities vary so widely throughout the Church.

Service Pin

WE suggest that girls be urged to earn their war service pins through more than one kind of service. Instead of limiting the activities to something which has been done over and over in the past, the girls should be encouraged to branch out into new experiences, which will give added significance to the pin when it is finally worn.

Summer Program

THE M.I.A. year now begins and ends in September—providing continuous activity for summer as well as winter months. Please look in the 1942 Bee-Hive Supplement for 1943 summer work, and begin now to plan ahead for the theme application and Honor Badges suggested there. If the present emergency prevents night meetings in the summer, we hope you can arrange to meet your groups in the afternoon or early evening and keep their interest alive. The important thing is not to allow your ranks to dissolve or your contact to become irregular and poorly planned.

Correspondence Helps

IF, because of disorganized Mutuals or swarms, any Bee-Hive girls are going to lose the opportunity to complete the Guardian year or honor badge requirements, the general board Bee-Hive committee will be glad to offer correspondence helps if needed and asked for. Please send requests for such assistance to the general board Bee-Hive committee, 33 Bishops Building.

ARIZONA RANGER

(Continued from page 217)
honest man, a good cowboy, but you're a rustler, an outlaw. What will your son think of you when he grows up?"

Sanchez couldn't speak. He just went over and picked up his baby. Anyone could see he was close to breaking. Tears stood in his eyes. His wife still sobbed. Chavez just stood there. It wasn't pleasant for me, either.

Finally Sanchez burst out, "For God's sake, Mr. Pearce, isn't there something I can do to redeem myself?" His voice broke, his eyes filled.

I said, "Can't promise anything, but we might work out something." I did some fast thinking.

"Chavez," I inquired, "do you know Maris?"

"Si."

"Well, if he escapes, your son-in-law and Guitierrez will receive the brunt of the punishment, savvy?"

"Si."

"Will you and Sanchez bring in Maris?"

"Si."

"If you do, I'll intercede for Sanchez, but if you don't or try any monkey business—"

"Our word and honor."

I nodded. We went out and I gave instructions. "Sanchez, you ride the big pinto of Leopoldo's, Chavez rode the saddle mule. Both these animals were stolen, and Maris will not suspect."

"Bueno," said Chavez.

C_{LAWSON}, Baltazar and Erachio guarded Guitierrez and McDermott. Hunter and I took our rifles and followed three hundred yards behind Chavez and Sanchez. We hid about two hundred yards from the goatherd's camp, and watched.

Sanchez and Chavez rode right into the camp. Maris was making coffee. He never suspected a thing. "Have some," he invited. They got down and accepted coffee.

"Where's Pat?" Maris asked.

"Back to the house. Indians have him, also the stolen stock." Sanchez made that up on the spur of the moment.

Maris didn't bat an eye. "Never mind, we'll waylay 'em. Indians dumb."

Maris, at this moment, lifted his cup of coffee with his right hand. He also wore his .45 on his right side.

"Reach," said Sanchez and they both covered him.

"I refuse," he said, half startled; he couldn't go for his six-gun, but his rifle was a scant yard away leaning against a log. He made a dive for it.

Sanchez jumped at the same time and grabbed the barrel of the rifle. Maris had the stock of the gun. They went round and round, Sanchez holding the barrel toward the ground.

"Stop it, or I'll blow your head off," commanded Chavez.

Maris then realized he was done. He

gave up. They disarmed him and put him on his horse. Sanchez led the horse that Maris was on, and Chavez rode behind him, rifle pointing at Maris' back.

We went out to meet them. When we got to the ranch, Maris was fairly steaming mad.

"Let me down, let me down; I'm going to kill that traitorous — — ." He pointed to Sanchez.

"Shut up and get down!" I barked. Maris got down.

"Now walk straight ahead to the campfire," I commanded. Instead he walked towards me.

I remembered never to let an outlaw get closer than three yards.

"Stand still." I bit the words sharp. My hand was on the butt of my .45. He stopped. "Listen to me. I did this. Sanchez and Chavez were carrying out my orders. I could have killed you before they captured you."

He seemed impressed, but hate was in his eyes as he glared at Sanchez. Then he turned to me.

"Now I know you. You're the Lone Wolf. I've seen you a time or two, but you never saw me."

We went to the fire. We searched him and found a dagger twelve inches long, wrapped in rag, inside his boot.

It was now near noon, and as we all ate some goat meat together, Erachio tapped me on the shoulder. "Yes, Ranger, you're a prophet," he said. I smiled.

WE had been extremely lucky. We had captured the three rustlers one at a time, and the worst one, Maris, was taken by one of his pals and an acquaintance he never suspected. But our hardest task was ahead. To take three outlaws, two of them desperate men, clear to Springerville, Arizona, was a mean job. We had had very little sleep for three nights and faced at least another one when we wouldn't get any. Some prospects.

The Indians and Clawson rounded up the horses and mules and left.

Those stolen animals were the cream of the stock of the reservation. One stallion alone was worth a thousand dollars.

We didn't have any chuck at all. We hoped to get back to McDermott's ranch by dark; we'd get food there.

To Chavez I gave Maris' .45 and rifle. We had all the extra "artillery" we could carry. The six-guns we put in the saddle bags. The rifles we strapped to the outside of the packs on the pack horses. We also took an extra horse, in the event we needed him. He was a big sorrel. We had no handcuffs or leg irons so I had to line up the four prisoners: "Hunter will lead. Sanchez ride next to Hunter. McDermott

behind Sanchez, Guitierrez next, and Maris right in front of me. We're all headed for Springerville, Arizona, but if any of you make a break. I'm not sure we'll all get there." I tapped my guns for emphasis.

I had to keep Maris as far away from Sanchez as possible. He still swore vengeance. Maris was one of the hardest, coldest men I ever met—six feet two inches, thin but very wiry, black eyes, swarthy complexion, Roman nose and thin cruel lips.

It was a pretty glum bunch when we left, and it was to get glummer.

Well, I was glad Clay Hunter was along. He knew the country, had trapped and hunted through there more than once. He picked the best trail.

We did reach McDermott's ranch at sundown. We guarded our prisoners in his house. He furnished us food. But as he was still technically under arrest, I searched his house and found a rifle and some ammunition. I kept both. I still didn't exactly trust McDermott.

The other three prisoners we watched all night by the light of a tallow candle, though we were dead for sleep. Maris' only thought was to kill Sanchez. "I'll make coyote bait out of you," he said more than once. Sanchez made no reply. I kept them in opposite corners of the room.

We were dead for sleep, and so were the outlaws. The night dragged on, and after what seemed a century of darkness, dawn came.

In the morning we mounted once more. "Where's the sorrel horse?" I asked. We found it dead, shot between the eyes with a .32 calibre pistol.

"McDermott's work, I'll bet," said Clay. "Probably did it to destroy the evidence. That horse was stolen, you know." Later Sanchez confirmed Hunter's belief.

Well, the evidence was dead and we couldn't do anything about it. I was glad McDermott hadn't shot us and freed the prisoners. We didn't know he had the .32.

We left McDermott, but took his .45 and rifle with us. He could come and get them later.

That day was the longest, weariest day I ever spent. Hot? It was so cussed hot that the lizards almost asked us for a drink. (Real lizards, not the outlaws!) Sleep seemed to be the main thought—good restful sleep, anywhere, even on a horse. But we couldn't. We didn't dare.

JUST before we got to the Arizona border we stopped, took our saddles off to rest our horses, and let them graze a little. We couldn't relax our vigilance a bit. After a thirty-minute rest, we saddled up. Sanchez and Guitierrez mounted. Maris balked. "You

Arizona Ranger

haven't a warrant to take me into Arizona and I ain't goin', see!"

My nerves were on edge. "— it, we're taking you anyway. Get on your horse."

I was standing between Clay and Maris. Maris made no move to get on his horse. His eyes were desperate, I could see that.

Clay spoke, soft-like, but deadly, at the same time pulling his .45. "Joe," he said, "just step aside; he'll either get on his horse or he'll be bait for the buzzards in five seconds."

Clay leveled his gun on Maris, his trigger finger tightened. Maris looked at Hunter and—got on his horse.

Those last hours to Springerville were just plain unadulterated misery. The outlaws were so sleepy that they nodded and almost fell off their horses. And a time or two it was only Clay shouting to me that kept me on my horse. We struck an old road, made to haul wood to the towns of Eagar and Springerville, and got to Springerville without further mishap about four p.m. There's no jail in either of these towns, so after sending wires to the U. S. Zuni Indian Agency at Black Rock, and the Navajo Indian Agency at Crown Point, New Mexico, we took our prisoners to our home and hired some neighboring cowboys, who had sawed-off shotguns, to guard them. The outlaws sprawled on the living-room floor. I didn't take off my clothes, my boots, and was "dead to the world" in less than five minutes.

Came eight p.m. We took the outlaws upstairs. An hour later, Maris insisted on going outside and the man guarding him followed him down. I happened to be in the next room adjoining the one which they would pass through. Mrs. Pearce was rocking the baby in the room which Maris was entering from the stairway. She could see that he was going to make a break. She yelled, "Joe, come quick."

I threw the door open with my left hand and jerked my .45 level on Maris in one motion, just as he reached for the doorknob.

"Stop!" I bit the word quickly.

Maris grabbed a baby chair to throw at the lamp on the table.

"Drop it!"

He did—slowly. I was to the limit of my endurance. One more second and I would have shot him sure.

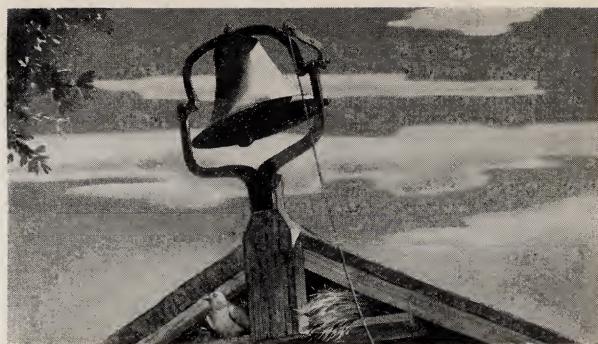
"Now get up those stairs!"

He went back upstairs.

"Take this," I told the guard. "And if any one of them moves toward you or the lamp, or towards the door, shoot him down."

The next day we took the outlaws to St. Johns, Arizona, and turned them over to Sheriff Peralta. A few days later Lt. John Collier, of the New Mexico mounted police, and one of his

(Concluded on page 246)



Symbol of a World Set Free



Not until long after Philadelphia's Liberty Bell had clanged and cracked was this humble bell heard. It is the dinner bell on an old farmhouse in Illinois. Its voice is a call to eat, to abundance of hearty, wholesome food. It means more than ample fare for a farm family. This bell is the symbol of a system of farming which for the first time in human history can produce plenty of food for all of the people all of the time.

Before this, no nation ever had been free from famine. For hundreds of years, the average in England was ten years of famine in each century. In Europe, whole cities were well-nigh wiped out as pestilence finished the ghastly work of starvation. That was in lands whose soils still produce more per acre than the average in America. When the first colonists came here they had all the wealth of a new world beneath their feet. Yet half their people died for lack of proper food.

Neither richness of soil nor abundance of acres has ever of itself spared mankind from death by hunger.

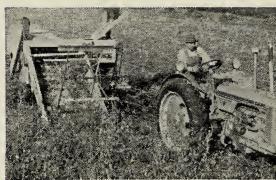
In the American way of farming hybrid corn and high-bred livestock,

inoculated legumes and chemical fertilizers all do their bit to add production per acre. But it is farm machinery that multiplies production per man and puts plenty in the place of scarcity.

For less than five per cent of farm income, farm machines enable the farm family to feed itself and three other American families, to furnish fiber for most of their clothing, and still leave a huge surplus for export or for the miracles of chemurgy. By freeing those other three families to create music and movies, automobiles and radios, high schools and hospitals, farm machinery gives us all our material blessings.

Before the war your farm implement dealer was a salesmen. Now he is your service man. Employ his skill to keep your machinery in a tip-top state of repair. Let his counsel help you to do the most work and the best work with the equipment you have. His job is to help you feed the forces to win this war. When it is won, you and he and we will all go forward with new machines and new methods for still richer blessings from farming. J. I. Case Co., Racine, Wis.

Swap Work . . . Speed the Day of Victory



If you have a modern tractor, plow, disk, harrow, grain drill, corn planter, or other farm machine . . . let it work more hours, take care of more acres. When your own work is done, put it to work for your neighbors. You can loan it, rent it out, or do custom work. Best of all is "swapping work"—using it on your neighbor's farm and letting him repay you by working on your farm with some machine of his. You both handle your own machinery, both get your farming done better and faster, both produce more.

CASE

SERVING AGRICULTURE SINCE 1842 IN PEACE AND WAR

ARIZONA RANGER

(Concluded from page 245)

mounties came via Holbrook and took them to Gallup, New Mexico.

Maris was so bad that they had to take him to Santa Fe. One time he threw the hot coffee which Pat Gugan, the jailor, brought him, right back in Gugan's face. He cooled off in the dark house, on bread and water, for two weeks after that.

Well, Maris got quite a stretch in

prison. Guterrez a shorter one, and I kept my promise to Sanchez. The judge released him with a warning:

"I trust this will be a lesson to you, Sanchez. I release you to go home and support your wife and child honorably, and never get in with rustlers again."

As far as I know, Sanchez took that advice and put it into practice. I met him a few times afterward and he was getting along fine.

Pat Guterrez? When his time was up in Santa Fe, he drifted around here and there, came to our house a time

or two and was very friendly. He held no grudge. "I guess I got my medicine right. It was coming to me though," he said. He died about three years after getting out of prison.

Maris? When he had served his time, he returned to the Zuni mountains where his wife lived, and, without a word, shot her down, then turned the gun on himself.

This Maris gang was the last real rustling outfit along the Arizona-New Mexico border. Nothing as large after. I'm glad I had a hand in breaking it up.

(The End)

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HERE AND THERE IN TEMPLE HISTORY

(Continued from page 213)
more compact masonry substituted. The flagging and firestone were replaced, two courses of the former being put down.

Since by 1857, the foundation walls had nearly reached ground level, it meant the re-laying of half of it—still a courageous decision.

In speaking of the "foundation" the *Comprehensive History* apparently considered the first eight feet of firestone as the "sub-foundation" which was never disturbed—was so solidly laid, in fact, that a piece of the lime mortar thirty-nine years later was found to have taken on the consistency of the rough-dressed stone itself.

* * *

TEMPLE BLOCK—WHEEL OF INDUSTRY

At the time of laying the cornerstones, and for five years after, the Temple Block . . . was the center of mechanical industry in the territory, made so by the location there of the public works which had been instituted by the Church, and which was of vast benefit to the people in the newly settled region. If there were houses, bridges, mills, or factories to build, machines to make or repair, or anything to be done which required men skilled in the trades, the Temple Block was the depot for the supply of whatever was available.

The machine shops of the public works were near where is now the northeast corner of the temple annex. The power for operating the machinery there and in the carpenter shop, which adjoined on the west, was obtained from a breast-wheel sixteen feet in diameter, driven by the water of City Creek which flowed through the grounds at that time. These buildings were on the south bank of the creek, while that for the stonemasons was along the north wall. Over the carpenters' department was the paint shop . . . When the excavation for the temple foundation was being made, it was feared that the work would not be sufficiently advanced for the laying of the cornerstones on the sixth of April, and the men in the various shops were called out and plied the pick and spade with willing

hands to aid in accomplishing the desired object.

The blacksmith shop was located west of the north entrance to the temple enclosure, as was also the foundry. The iron blast for these was carried in a wooden flume, about six inches square and eighteen rods long, from a fan operated at the water wheel. The first iron furnace was a primitive affair, being an enlarged blacksmith's forge. It is said that it was at this foundry that the first cupola in Utah for melting iron was built and the first Utah iron made into castings by James Anderson. Here were also cast the frames for the first woolen mill built by President Young on Parley's Creek. Indeed, the pioneering in many of Utah's industries is centered at these Church public works . . .

When "the move" south was made by the Saints [at the coming of Johnston's Army], naught was visible on the temple site that would indicate the existence there of any of the majestic structure which has since risen. Every vestige of the temple had been cached, or covered over carefully, the soil and gravel that had been removed from the foundations having been hauled back. The place looked to be nothing more interesting than a field that had been disturbed by the farmer's plough.

For a time after the people had returned to their homes, their attention was directed chiefly to other than temple matters. The public works were never re-established in their centralized form, but the shops were located at various places. (*The Contributor*, xiv: 258-259, 263-264)

* * *

AS SUGAR factory building was under construction at Provo, and while a portion of the machinery went directly to that destination, the more important equipment was retained in Salt Lake City, installed in the old blacksmith shop in the Temple Block, and made immediately available for the neighborhood beet growers.

Over the signature of John Taylor, the *Deseret News* of March 5, 1853, reported:

HERE AND THERE IN SALT LAKE TEMPLE HISTORY

The sugar works, situated on the Temple Square, are now in successful operation; persons having beets that they are destined to exchange for sugar can now be accommodated. Care should be taken to keep the beets from the frost. . . . We are desirous to purchase a few cords of wood, for which we will pay in sugar. (Andrew Neff, *History of Utah*, pp. 298, 299)

... OF THE BEST MATERIALS

As far back as the October conference of 1852 the question of building material had been considered. Oolite from the quarries of Sanpete County, red sandstone from the hills nearby, adobes with intermixed pebbles—each had been suggested; and the matter was brought to vote, though it must be admitted, the question presented was somewhat indefinite in form. At the forenoon session of the conference on October 9, 1852, President Heber C. Kimball submitted the question: "Shall we have the temple built of stone from Red Butte, adobes, rock, or the best stone the mountains afford?" In reply a resolution was adopted by unanimous vote to the effect "that we build a temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the stone and other materials

shall be obtained." (James E. Talmage, *House of the Lord*, p. 142)

* * *

HEBER C. KIMBALL'S PREDICTION

PRESIDENT KIMBALL predicted, in relation to this temple, that when its walls reached the square the powers of evil would rage and the Saints would suffer persecution. The walls of the Salt Temple "reached the square" in November, 1882, eight months after the passage by Congress of the celebrated "Edmunds law." One year and eleven months later, in October, 1884, occurred the trial of Rudge Clawson under the provisions of that law, in the Third District Court of Utah Territory. This, the first gun of the campaign, was the signal for the inauguration of an anti-Mormon crusade, which for bitterness and cruelty, takes rank in the history of religious persecution with the deeds of the dark ages. Thus was fulfilled another prediction of the Prophet Heber, fifteen years after his mortal eyes were closed in death. (Orson F. Whitney, *Life of Heber C. Kimball*, p. 409)

* * *

Presidents of the Salt Lake Temple and the years of their service have been as follows:

Lorenzo Snow, 1893-1898; Joseph F. Smith, 1898-1911; Anthon H. Lund, 1911-1921; George F. Richards, 1921-1938; and Stephen L. Chipman, 1938 to the present.

* * *

THE WALL

It had been decided to surround the entire block by a substantial wall. The beginning of work on this enclosure was deferred through lack of material and men until August 3, 1852; but from that date it progressed with fair rapidity, and on May 23, 1857, the wall was finished, practically as it now stands. It extends a full city block—one eighth of a mile in each of its four directions; and, it is interesting to note, these dimensions are practically the same as those which, according to Josephus, enclosed the grounds on which stood the Temple of Herod (*Antiquities of the Jews*, Book xv, 11:3). The wall has a base of cut stone—a red sandstone from the mountains on the east; the base is four feet in height, and supports courses of adobes which extend ten feet higher; then follows a coping of red sandstone one foot in thickness, giving the wall a total height of fifteen feet. The adobes are hidden by a durable dressing of cement. . . . (Talmage, p. 138)

(Continued on page 248)



You don't go "tearing off" the miles, and you hate tearing off ration coupons, too. You'd think your low speed and mileage would almost do away with engine wear. But the products of combustion—always hanging back in the cylinders after stopping—contain acids that nibble at metals!

Engine acids are nothing new, only they couldn't do their worst when interrupted by frequent use of your car and fast driving, instead of staying in your inactive engine for days. Short, slow, infrequent runs don't help much to clean acids out. So now when you're not even sure of getting any needed replacement parts, make sure you muzzle acids as well as you can, by keeping your engine's insides OIL-PLATED.

You know of plating being used to resist such corrosion as rust, for instance. And

to resist acid corrosion, have your engine OIL-PLATED quickly—simply—economically—by changing this Spring to Conoco Nth motor oil—patented. It includes a great advancement in synthetics, invented to maintain OIL-PLATING up and down your engine's insides, during many hours or days when such resistance against acid can help. Your Spring oil change is a "must," but the worst acid effects are not—not when you get Conoco Nth motor oil. Continental Oil Co.

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MOTOR OIL

OIL-PLATES YOUR ENGINE

HERE AND THERE IN SALT LAKE TEMPLE HISTORY

(Continued from page 247)

PROJECTS

THE work [on the temple] was apportioned to the people of the Territory, which, for convenience, was divided into temple districts. Stakes and wards and quorums of the Priesthood were assigned their parts, and an effective system of divided labor and responsibility was developed. . . .

When President Brigham Young died in 1877, the granite walls of the temple had reached a height of about twenty feet above ground. (Talmage, pp. 147-148)

* * *

ARCHITECTURE

JOSEPH D. C. YOUNG, the architect-in-charge during the later period of construction, wrote as follows in answer to an inquiry of James E. Talmage in January, 1912:

Questions as to the style of architecture embodied in the great temple have been asked time and time again. Some prominent architects have classed it as Round Gothic; others have said that it is practically unclassifiable, it being "all material and not at all design." In my judgment it might be called the Romanesque modified by the castellated style. (Talmage, p. 173)

* * *

STATUES

On the side of each of the doorways flanking the center tower is a canon-

pied niche in the granite, large enough to receive a statue of heroic proportions.

For a number of years the niches at the east end of the temple were occupied by bronze figures of Joseph Smith

the prophet and Hyrum Smith the patriarch. These figures have since been removed to the open grounds within the Temple Block enclosure. (Talmage, p. 180)

* * *

President Lorenzo Snow led in the sacred shout of Hosanna at every meeting, except one of the Sunday School services, where Elder Brigham Young II acted in his stead. President Snow was present in the Kirtland Temple when the shout was first given.

* * *

SALT LAKE TEMPLE QUIZ

(Questions are found on page 194)

1. February 14, 1853.
2. No, the St. George Temple was dedicated in 1877; Logan, 1884; and Manti, 1888.
3. Isaiah 2:2.
4. Stephen L. Chipman, who was sustained in 1938.
5. Twelve feet, five and a half inches; beaten copper, gilded with gold leaf.
6. Johnston's Army, coming of the railroad, and the Edmund-Tucker anti-polygamy act.
7. The day before the dedication hundred of prominent non-Mormons accepted the invitation of the First Presidency to visit the completed temple.
8. Four days.
9. Five sessions a day, five days a week.
10. By photography.
11. 309,652; 465,432.
12. William Nauman.
13. The Temple Annex is the building directly north of the temple used as entrance for general office work and the preparation and filing of the temple records.
14. Thirty-one times for adult members; five special services were conducted for children.

* * *

FROM THE MINUTES

A SOLEMN Assembly was held in the Celestial and Terrestrial rooms of the Salt Lake Temple on Sunday July 2, 1899, relative to tithing.

Memorial services for the Prophet Joseph Smith were held in the Salt Lake Temple December 22, 1912. . . . Susa Young Gates reported the minutes. . . . Sixteen were present who had seen the Prophet Joseph.

A meeting held in the assembly room, Annex of the Salt Lake Temple, on Tuesday, May 16, 1893:

President Snow stated the object: A

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HERE AND THERE IN TEMPLE HISTORY

number of brethren and sisters had been invited to come together to ascertain whether they were willing and prepared to work in the temple, as a mission, without remuneration. Sixty-five presented.

May 20, 1893, John Nicholson set apart as chief recorder by President George Q. Cannon. Duncan M. Allister set apart as first assistant recorder by Lorenzo Snow. Joseph F. Simmons set apart as second assistant recorder by Lorenzo Snow. Joseph Christensen set apart as third assistant recorder by M. W. Merrill.

END OF AN ERA

IN the forty years before the dedication, death called most of those who had begun the work of construction: the First Presidency and the patriarch to the Church who had laid the southeast cornerstone; the Presiding Bishopric, who had laid the southwest cornerstone; the seven presidents of the seventy; all but three of the twelve apostles who laid the northeast cornerstone; Daniel H. Wells, John Sharp, and James Moyle, successive superintendents; Truman O. Angell, architect. Of all those who officiated in prayer or speech at the cornerstone ceremonies on April 6, 1853, only Wilford Woodruff, George Q. Cannon, Lorenzo Snow, and George B. Wallace witnessed the dedication. President Young had seen the walls of the temple rise twenty feet above the ground; his successor, John Taylor, whose administration was harried by the anti-polygamy prosecution and the confiscation of Church property, died in hiding, after seeing the temple walls built to the square. Among those still living on April 6, 1893, were Jesse W. Fox, Sr., who had surveyed the site; A. H. Raleigh, foreman to 1858; Nathan Davis, master mechanic in 1853; of the stonemasons, Peter Gillespie, whose employment dated back furthest of any then living; Eugene B. Fullmer, who helped dig the foundations, and as a stonemason worked on one or more of each kind of the notable rocks in the building, and in the aggregate had cut and finished more of the stones than any other one man; Elias Morris, who laid the first granite blocks in the walls above the foundation; Z. T. Derrick, a patternmaker for the stones, whose employment dated back to 1855.

* * *

CAPSTONE CONTENTS

THE following items were placed in the capstone: a brass plate engraved with the names of the General Authorities of the Church and temple architects as constituted April 6, 1853, and April 6, 1893; Bible, Book of Mormon, Doctrine and Covenants, Pearl

of Great Price, Voice of Warning, Spencer's Letters, Key to Theology, Hymn Book, Compendium, and some other works; also photographs of Joseph and Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, and a photograph of the Salt Lake Temple as it then stood.

* * *

THE RECORD STONE

AT the base of the wall in the south-east corner of the Salt Lake Temple is the Record Stone, which was dressed in 1855 by James Moyle. It is firestone from Red Butte canyon. A cavity one foot square is hollowed out, and in this were placed "such records, books, and papers as were considered appropriate." The cavity was covered with a sandstone slab.

* * *

BUILT TO ENDURE

The foundation measures sixteen feet thick at the bottom, nine feet at the top, the granite walls of the first story continuing nine feet thick, and graduated to seven and a half for the second story and six feet above the second story.

The Earth Stones, fifty in all, found at the foot of each buttress just above the basement, are the largest in the building. They are five and a half feet high, four and a half feet wide, and twenty inches thick, and weigh over six thousand pounds each. In the rough they weighed about three and a half tons—a load for four yoke of cattle.

* * *

The statue of the Angel Moroni, standing on the capstone, originally had a one hundred candle power electric lamp in its crown. The other five towers were finished by copper finials, gilded with gold leaf, and each originally had attached to it eight one hundred candle power electric lamps.

* * *

On Friday, April 7, a baby boy was born to Benjamin F. and Emma Bennett, of Provo, before Sister Bennett could leave the temple following a dedicatory session. Eight days later, on April 15, the baby was brought again to the temple, and given the name Joseph Temple Bennett by President Joseph F. Smith.

* * *

Once universally called the Temple Block, the wall-enclosed grounds and buildings comprising Salt Lake City's most photographed ten acres are generally known today as Temple Square. Popular usage in recent years has wrought the change almost imperceptibly. Only as one scans the histories does "Temple Block" become identified with the language of yesteryear, "Temple Square" with that of today.



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THE SALT LAKE TEMPLE JUBILEE

(Continued from page 207)

struction was celebrated enthusiastically and with great display. But the year before the dedication excitement ran like a temblor through the Church membership. It began at the capstone ceremonies, marking completion of the stonework, when Francis M. Lyman proposed to the fifty thousand people thronging the temple grounds and adjacent streets that they pledge themselves to furnish as fast as it might be needed the means to complete the building in time for dedication exactly a year hence. The pledge was unanimous—what on the face of it seemed sheer folly, for conservative estimate called for at least two or three years for the interior finishing. A subscription list was started on the spot, and the first Sunday in May, 1892, set aside as a day of fasting and prayer and thanksgiving for the deliverance from receivership the year before.

Anticipation mounted as the months shortened. Almost to the hour the people made good their pledge, for only in the afternoon of the day before the dedication were final touches given the interior and the annex finished. The widespread rejoicing, the cumulative emotions of forty years, found voice in the anthem by Evan Stephens, "The House of the Lord is Completed," inspired by the occasion. It stormed the

next day, there were rain and snow and there was wind—"a perfect hurricane" says a contemporary account—but everywhere was only joy, relief, vindication, an indescribable gladness, a feeling given wing by the prophecy of Wilford Woodruff that from that time the adversary would no longer have the power which he had before held against the people of God, but that they would become stronger as time passed until they had reached "that perfection for which we are so earnestly striving."

SIGNIFICANT even beyond the last full measure of their devotion in the sacrifice of their means, was the call made upon the Saints by the First Presidency in a general epistle issued a month before the dedication:

We feel now that a time for reconciliation has come; that before entering into the temple to present ourselves before the Lord in solemn assembly, we shall divest ourselves of every harsh and unkind feeling against each other; . . . that we shall confess our sins one to another, and ask for forgiveness one of another; that we shall plead with the Lord for the spirit of repentance, and, having obtained it, follow its promptings . . . Thus may we come up into the holy place with our hearts free from guile and our souls prepared for the edification that is promised . . .

The officers of the Church were admonished "to correct any misapprehensions or misunderstandings which may exist,

and give redress for any wrong or injury that may have been done." The membership at large was called upon "to seek to have the fellowship of their brethren and sisters, and their entire confidence and love; above all to seek to have the fellowship and union of the Holy Ghost."

Just before the dedication itself, in the two-day general conference preceding the long-awaited services, President Woodruff expressed an ardent desire in keeping with the recent epistle:

. . . that everyone of you the night before you go into the temple, before retiring to rest, will go by yourselves, in secret prayer. Offer up your prayers to the Lord, and pray that your sins may not only be forgiven, but that you may all have the Spirit of God and the testimony of the Lord Jesus Christ; that the Spirit of God may be with those who assemble in that temple.

It was reminiscent of Brigham Young's concern years before with the spiritual preparation of his people for the temple then so far from completion: "The temple will be built as soon as we are prepared to use it."

In groups of nearly twenty-five hundred, seventy thousand Latter-day Saints, thus prepared, passed in silent wonder through the rooms of the temple for the first time, and in the grand assembly room running the length of the third story listened to the dedicatory service. They heard President Woodruff in the prayer of dedication beseech that "this plot of ground may

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THE SALT LAKE TEMPLE JUBILEE

be a place of rest and peace, for holy meditation and inspired thought," and at the close of each service, they gave the sacred Hosanna shout, first introduced in the Kirtland temple, and raised by fifty thousand voices at the laying of the capstone the previous April. Though the services were repeated thirty-one times, extending from April 6 to April 24, "from beginning to end the interest was unabated." Says the record: "There seemed to exist a union among the people, and a perfect harmony and oneness among the presiding officers as had never before been experienced. A growth in the Church was predicted which past years could not equal."

THREE will be no spectacle this year of jubilee, but throughout the Church the anniversary of the dedication is being given more than passing notice. On April 6 a dramatic radio presentation of Salt Lake Temple history will be heard over station KSL at 7:30 p.m. MWT. During the anniversary week the auxiliaries in their assemblies will pause to commemorate the event, and on April 11 a special program prepared by the Genealogical Society of Utah is to be presented in Sunday evening services throughout the Church, with special honor to be accorded members in the congregation who attended the dedication exercises in 1893.

The commemoration, however, goes deeper. In the same spirit that those earlier generations prepared themselves for service in the House of the Lord and hastened its completion with their donations and the work of their hands,

members of the Church today are being stimulated to greater genealogical activity and to more frequent attendance at the temple itself. Momentous as was that day fifty years ago when the work of two-score years could finally be presented to the Lord, whoever makes his first visit to the temple finds his day equally momentous, and even for the thousandth time as he passes from one stage of the ceremony to the other, he finds his spirit quickening in an atmosphere "of rest and peace, of meditation and inspired thought."

The event of fifty years ago was more than song and ode and the glad hosannas of a jubilant multitude. It was more than the dedication of a building. It was the dedication of a people. Today, recommends to the temple call for the same adherence to gospel principles, the same preparation of spirit that was so ardently promoted among the people in the days and years before the dedication. Each day Latter-day Saints attending services in their greatest of all sanctuaries dedicate themselves anew to the eternal verities for which the temple stands—as enduring as the craftsmanship of a pioneer people could make it, and eloquent with the devotion of fifty years.

As long as that devotion continues, the temple, rising like organ music in a mighty hymn of praise and thanksgiving, rests on a foundation more secure than the cornerstones so carefully laid "beneath the reach of mountain floods" and undisturbed these ninety years—it rests on the foundation of faith, the living rock the fathers planted.

PIONEER DIARY

(Continued from page 209)
Rich's Com[pany] about a half m[ile] in front & Bishop Miller's in the rear, on the opposite side of a stream call'd Big Locust, thickly skirted with timber, over which the Pioneers' had made a bridge. Here I think the whole Camp of Israel once more came together, with perhaps the exception of Br. Spencer's Com[pany]. Charles Decker arriv'd in 4 days from Nauvoo altho' it is nearly 9 weeks since we cross'd the river, our journey bearing some little resemblance to that of the Camp of Israel in former days. David brought me a package this eve[ning] which prov'd to be another token from S. M. Kimball—a roll of neat gimp, yet I had to regret that the envelop contain'd only her signature & her love.

Wed[nesday, April] 15th. Saw with much pleasure [my brother] L[orenzo] Snow whom I had not seen since he left the Camp on the Chariton; sorry to hear that Sarah [his wife] is sick with the ague. A Com[pany] of the Pioneers with br. Yearsley are sent

out to get work in the country. Several of the companies move on. B[righam's] and H[eber's] remain.

Th[ursday, April] 16. We move 6 m's, encamp on the prairie in separate companies—our situation is fine—the 50 wagons being arrang'd in double file, with the appearance of a public square between. The prairie begins to look green—the rattlesnakes make their appearance much to the annoyance of our horses & cattle, several of them having been bit in trying to allay their hungry appetites.*

*We were traveling in the season significantly termed "between heat and grass" and the teams feeding mostly on browse, wasted in flesh, and had but little strength; and it was painful, at times, to see the poor animals straining every joint and ligature, pulling their utmost. It gave us a very picture of discouragement. When crossing the low lands, where spring rains had soaked the mellow soil, they frequently stalled on level ground, and we could move only by coupling teams, which made slow progress.

From the effects of chills and fever, I had not strength to walk much, so I should not have been guilty of riding after those half-fertilized animals unless it was a pain to myself and still to represent our encampment, where we stopped, as we frequently did, to give the jaded teams a chance to recuperate, and us a chance to straighten up matters and things generally.—Br. L. Snow quoted in *Women of Mormonism* (Tullock, p. 312).

*The men designated to clear roads, establish sites and hire out as laborers along the way.

(Continued on page 252)

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PIONEER DIARY

(Continued from page 251)

Fr[iday, April] 17th. Mov'd 8 m[ile]s. came up with Parley's com[pany], encamp'd on a beautiful timber'd ridge—but our com[pany] getting divided, we broke up again, cross'd the stream and located on the prairie with Brigham's com[pany] in front, Miller's on the left; but before we started, I sent for L[orenzo] Snow] told him I thought best for him to come with us—Br. M[arkham] spoke to Father K[imball], who said it would be perfectly right for him to take the place he previously occupied. I found that some disorder & apparently much dissatisfaction was existing throughout P[att]r's com[pany]. A [mass] Lyman one day's journey in the rear.

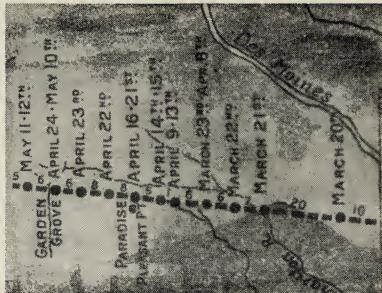
Sat[urday, April] 18th. The breth-

that each one must help himself—he should divide no longer. The com[pany] voted to sustain him, or rather to sanction the measures adopted by the Coun[cil]—he spoke of the great blessings of the Lord upon the Camp—that he never saw so little sickness among so many—that the feeble should become healthy—that Sis[ter] E[liza R.] Snow should be able to walk 20 m[ile]s before we get over the Mtns. While at meet[ing] saw P[orter] Rockwell ride up and after sup[per] had the treat of a letter from S[amuel] M. Kimball.

Mon[day, April] 20th. Col. M[arkham]'s family commenced weighing their flour according to Heber's advice last eve[ning], which is a half lb. [pound] pr. day to each person.^o Wrote to S[amuel] M. K[imball].

SECOND STAGE OF THE JOURNEY—FIGURES ALONG THE ROUTE INDICATE MILES TRAVELED BETWEEN DATES

•



ren having met in Council, the word is for a com[pany] immediately to prepare for the mountains—those that have means are to go & the rest are to make a farming establishment on the Grand river & furnish themselves from time to time Com[panies] as will be going. A report of the means of each family is to be made by the cap[tain]s of tens, which is to be submitted to the Coun[cil] on Mon[day], when a decision will be made, &c.

Sun[day, April] 19th. A meeting in the forepart of the day at B[righam]'s encampment and in the eve[ning] between ours & Elder Taylor's. (B[righ]am [Young] call'd at our tent door.) Elder T[aylor] spoke of our trials &c., which he thought very small—rejoic'd much—spoke of the importance of our mission, said those about him were to act an important part in political affairs—they were going to raise the standard of liberty around which the nations of the earth will yet assemble. Father K[imball] spoke of the lavish manner in which prov[isions] had been used by many, that to pursue that course would bring destruction upon the Camp & we should be scatter'd to the four winds. Said it was impossible to take all over the Mt. [mountains]—

Tu[esday, April] 21. L[orenzo] came to our place, said P. [?] was unwilling for him to leave—thought he would wind up his business after a short time—brought a letter from A. L. L. [?]. Col. M[arkham]'s and L[orenzo] Young's Tens move 8 or 9 miles. Heber not being ready—the rest of the Com[pany] remain. Brigham's Com[pany] encamp a little ahead of us—Miller's between—but fire breaking out he moves beyond B[righam]'s. Our people fire the grass around their wagons to prevent its spread.

W[ednesday, April] 22d. Taylor's Com[pany] encamp'd in our rear; towards night saw fire coming towards us with furious rapidity—our men immediately set fires to burn a broader space around our encampment, the wind being so strong that it would have swept across almost instantaneously. After getting ourselves secured we gaz'd with admiration & astonishment at the terrific & majestic spread of the devouring element—the flames rising at times to the incredible height of 30 &

^oThe 20th of April we arrived at the headwaters of the Grand River, where it was decided to make a farm establishment, to be a permanent recruiting place for the saints who should follow us. Elders Bent, Benson, and Fullmer were appointed to preside over it.—Eliza R. Snow, quoted in *Women of Mormondom*. (Fullidge), p. 314

PIONEER DIARY

40 feet. I had often listen'd to and read descriptions of "Prairies on fire," & thought them too highly painted, but can now say that the reality "beggars all description." Weather fine.

Th[ursday, April] 23d. Last night we had some heavy showers—Col. M[arkham]'s Ten remain by ourselves—several com[panies] are moving on—the feed is so that cattle get a good living on the streams & low swales. We had a pot-pie of turkey & b[u]zzard[s]. Our rations with the milk & butter we have would be an abundance, were they of *fine flour*—do very well with *shorts* which is all we have since commenc'd weight—I find that $\frac{1}{2}$ rations would be quite sufficient for me as my appetite has been for several weeks.

Fr[iday, April] 24th Heber & the rest of the Com[pany] come up but can go no farther today in consequence of his carriage horses having stray'd—hear of them in the afternoon—several animals snake-bit. Myself very ill.

Sat[urday, April] 25th. Wrote the following:

To Mrs. Vilate Kimball

Thou much belov'd in Zion!
Remember, life is made
A double-sided picture,
Contrasting light and shade.

Our Father means to prove us—
And when we're fully tried,
He will reverse the drawing
And show the better side.

And then we'll be astonish'd,
That ignorance could throw
Such dismal shades of darkness,
Where light and beauty glow.

The mists that hide the future
Are round our vision thrown;
But when, as seen, we're seeing,
And know as we are known,

Whatever seems forbidding,
And tending to annoy,
Will, like dull shadows vanish,
Or turn to crowns of joy.

Left our encampment with some of the wagons, not having sufficient teams, and went about ten m[ile]s—encamp'd on a beautiful green prairie lawn by the side of a small, timber'd stream—my health so ill that I was obliged to ride on my bed.

Sun[day, April] 26th. Went five m[ile]s—came up with the general Camp, on the headwaters of the Grand river, the place selected for the first farming establishment. [Garden Grove.]

After the meetings of the day, where it was suggested that only men go over the [Rocky] Mtns., the brethren met in council to deliberate on measures, &c.

(By abstaining from milk & substituting tea, my health is improving.¹⁰ Our location is a beautiful, undulating grove, which apparently may become a garden of fruits in a short time, but my spirit rests not here.

¹⁰See note 6

Mon[day, April] 27th. Commenc'd raining very early in the morning.

Fr[iday, April] 1st. Rain'd every day this week.—Warren & Whiting [Markham] go out with the Pioneers to work. [My brother] Lorenzo arrived this eve [ning].

Sun[day, April] 3d. Meeting at B[righam]'s Camp in the mor[ning]—a powerful rain in the eve [ning]. Br. Thomas died last night—Br. Barney left for N[auvoo] yester[day].

Tu[esday, May] 5th. Yesterday & today, the first days without rain since we stopp'd here. The brethren exhibit their good disposition in obeying the instructions of last Sunday, which were that all should go to work to st[art] this plantation &c.¹¹ Yesterday, sent a letter to N[auvoo] to be mail'd for A[braham] Grove.¹²

Wed[nesday, May] 6th. A heavy storm of wind, rain & hail—some slight injury done in consequence of the falling of limbs from trees.

Forgot to mention the circumstance of last Mon[day]. Sis[ter] Whitney presented me a bowl & did us the honor of drinking tea in it at our tent, Col[onel] M[arkham]'s family having tented with Br. Dalton since separating from Br. Yearsley — — —

Th[ursday, May] 7th. Sis[ter] Green buried today by the side of Br. T[homas]—she died out in the country where the Pioneers are at work.¹³ Sis[ter] D. Gleason commences boarding with us.

Fr[iday, May] 8th. The day fine. Spent it at L[orenzo]'s.

(To be continued)

¹¹Only the sick are idle; not a stove or cooking utensil out is called into requisition, while tubs, washboards, etc., are one-woman divisions where washing is done by the side of a stream, water beneath the shade of waving branches. I join Sister Markham in the washing department, and get a buggy ride to the scene of action, where they have the first in everything—while other members of our company stand in the city and do the general work of housekeeping, and for our dinner send us a generous portion of their immense potatoe, designed to satisfy the hunger of about thirty persons. We have rabbits, squirrels, quail, prairie chickens, etc., trophies of the success of our hunters, of whom each division has its quota. Thus from time to time we are supplied with fresh meat, which does not in anything detract from the flavor. Occasionally an jobbers take bacon in payment, but what I have seen of that article is so rankid that nothing short of prospective starvation would tempt me to it.—Eliza R. Snow, quoted in *Women of Mormondom*. (Tullidge), p. 312.

¹²Eliza's parents located at Walnut Grove, Illinois [about ninety-five miles northeast of Nauvoo], after the exodus from Kirtland and lived there until their death.

¹³Many of our Sisters walked all day, rain or shine, and at night prepared supper for their families, with no sheltering tents, and then made their beds in and under wagons that contained their earthly all. How frequently, with intense sympathy and admiration, I watched the mother, when, forgetful of her own fatigue, she would take a piece of coarse, worn-out material, and with great care and pains to fix up, in the most palatable form, the allotted portion of food, and as she dealt it out was cheering the hearts of her homeless children who were daily compelled to live in poverty, and were lifted to God in fervent prayer that their lives might be preserved, and above all, that they might honor him in the religion for which she was an exile from the home once sacred to her, for she abhorred those persecutors that God had committed to her care.—Eliza R. Snow, quoted in *Women of Mormondom*. (Tullidge), p. 312.

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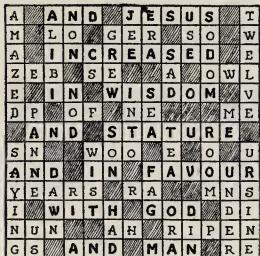
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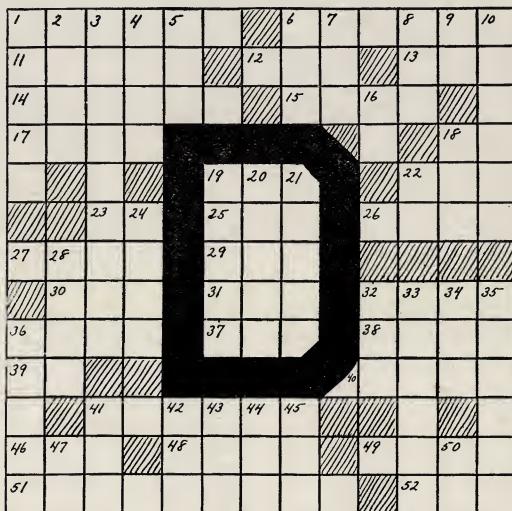
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Scriptural Crossword Puzzle—The First Disciples of Jesus

"And the two disciples heard him speak, and they followed Jesus."—John 1:37.



HORIZONTAL

1 The third disciple
6 "and saith unto him, . . . me" John 1:43
11 Acid dye
12 "And he brought . . . to Jesus" John 1:42
13 Ephesians
14 "When Jesus . . . and saw them following" John 1:38
15 "Can there any . . . thing come out of Nazareth?"
John 1:46
17 Ages
18 "Who art thou? that we may give . . . answer"
John 1:22
19 The (P. pl.)
22 Part of a circle
23 Left Guard
25 "thou . . . the King of Israel" John 1:49
26 "when thou wast under the fig . . ." John 1:48
27 Frustrate

29 In favor of
30 Parent Teacher Association
31 "Rabbi, thou art the . . . of God" John 1:49
32 "Thou art Simon the son of . . . John 1:42
36 "and his . . . shall become a multitude" Gen.
48:19
37 "come down . . . my child die" John 4:49
38 "which to day is, and to morrow is cast into the
. . ." Matt. 6:30
39 "of whom Moses . . . the law" John 1:45
40 "John . . . and two of his disciples" John 1:35
41 "thou shalt be called . . ." John 1:42
46 City of Benjamin I Chron. 8:12
48 "Thou hast caused men to . . . over our heads"
Ps. 66:12
49 "He saith unto them, . . . and see" John 1:39
51 "Philip findeth . . ." John 1:45
52 "They came and . . . where he dwelt" John 1:39

VERTICAL

1 Simon's other name
2 "it was about the tenth . . ." John 1:39
3 "Behold an . . . indeed, in whom is no guile" John
1:47
4 Waterfalls
5 Suffix denoting pertaining to
6 "I saw thee under the . . . tree" John 1:50
7 Combining form meaning relation to the shoulder
8 "Then was Jesus . . . up of the Spirit" Matt. 4:18
9 Opus
10 ". . . knowest thou me" John 1:48
16 "Philip was . . . Bethsaida" John 1:44
18 "men know that ye . . . my disciples, if ye have
love" John 13:35
19 Slip
20 "so the last . . . shall be worse than the first" Matt.
27:64
21 "which is by interpretation, A . . ." John 1:42

22 "in the night . . . of Moab is laid waste" Isa. 15:1
24 "shewing the . . . tidings of the kingdom of God"
Luke 8:1
28 "Hereafter ye shall see heaven . . ." John 1:51
32 "one . . . or one titill shall in no wise pass" Matt.
5:18
33 Round molding (pl.)
34 Combining form meaning new
35 The first disciple
36 "He first findeth his own brother . . ." John 1:41
41 Small bed
42 President of the Royal Academy
43 Hebrew measure
44 Woman's name
45 "Philip saith unto him, Come and . . ." John
1:46
47 North America
50 Mother

EVIDENCES AND RECONCILIATIONS

(Concluded from page 225)

is equally convincing. Man's knowledge of the universe is not confined to the narrowly limited senses of seeing, hearing, tasting, smelling, and tactile feeling. He has other senses which enable him to gather truth from the larger part of the universe beyond the reach of eye or ear. The existence of such senses and fields is no longer questioned by sound thinkers. It is recognized that in the invisible as in the visible world cause and effect travel together, and may be sensed by the human organism; and that when a person uses these powers, places himself, as it were, in tune, he receives knowledge pertaining to the part of the universe closed to the grosser senses.

Such, for example, is the evidence of conscience. If one seeks to do right, he is warned whenever he is tempted to stray from the proper path. Similar is the evidence of prayer. The vast majority of mankind agree that prayer helps people meet or solve the problems of life. The results of obedience to the laws of the Lord furnish like evidence. They who obey the law of the Lord find a joy not otherwise to be secured. From such conformity, prayer and heed to conscience has come to millions of people the revelation, the certain conviction, that God lives and guides His children on earth. The message is as real as the words issuing from the radio tuned to the broadcaster. Certain it is that man has within himself the power to find and to know God.

The reality and validity of such knowledge or convictions, often called spiritual, is now very generally admitted. It certainly should be. That there

are mountains on the moon is accepted as a fact because thousands of normal people testify that they have seen them through the telescope. That prayers are heard; that guidance is received from the unseen world; or that God lives, have been testified to, throughout the generations of time, by more thousands of honest, normal persons than have ever testified to a scientific fact. And, it is notable that there is full agreement among the believers in God as to the nature of their experiences. The very tests applied to the science of the external world, may properly be used in testing spiritual experiences. And the results should be received with equal respect. Scoffing is the refuge of the uninformed.

An evidence of the highest value remains. Millions of men and women have come to be believers in God, and have sought to place themselves in harmony with Him by yielding obedience to His will. As a result they have undergone a thorough-going change. As they have accepted God fully, and in sincerity, this change has become more marked. They have become more law-abiding. They have increased in power. They have been more useful to society. They have learned to accept the vicissitudes of life with more equanimity, and to look with more tolerance upon their fellow men. Love has flowed from them. They are the ones who have moved the world forward. The study of the world's history justifies these statements. Believers in God reflect His qualities, even as the warm earth represents the warmth of the sun. Under the law of cause and effect this is a powerful evidence for the existence

of God, the source of strength and love and progress.

A supplementary evidence is the further historical fact that a number of men have declared that they have seen God, and even spoken with Him, or that they have received messages from Him for themselves and others. The historicity of their claims is in most cases well established. That which was done, for example, by Paul the Apostle and Joseph Smith the Prophet after their heavenly experiences helps confirm the truth of their claims.

The existence of God may then be verified from external nature, from the "inner nature" of man, from the effects of conformity to God's law, and from the statements of men who have seen God. The first three types of evidence rest upon the testimonies of hundreds of thousands of men and women, increasing tremendously the probability of truth.

It must be added that no knowledge of God can be won unless it is earnestly, honestly, and prayerfully sought. Those who thus seek will receive the testimony, by the Holy Ghost, that God lives.

The knowledge so received is as genuine as if God had revealed himself in person. So, innumerable lovers of truth, who have sought Him in spirit and deed, have testified. No knowledge to them has become more certain than that God lives and directs the affairs of men. To them, "closer is he than breathing, and nearer than hands and feet" (Tennyson, *The Higher Pantheism*). And they are the happy ones on earth.—J. A. W.



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YOUR PAGE AND OURS

LET'S SAY IT CORRECTLY

WITH the visit to the United States of that truly great person and the first woman of China, Madame Chiang Kai-shek, we should know that while in America the surname appears last, in China the opposite procedure is followed. The family name is Chiang, so if the entire name is not to be used, Madame Chiang is sufficient and correct, but it is never correct to say Madame Shek, since that would correspond to calling her by her husband's first name, and would be comparable to calling someone in the United States, for instance, Madame Ernestine, instead of Madame Schumann-Heink. Also, the famous Chinese author, Dr. Lin Yutang may be called Dr. Lin, but never Dr. Yutang.

El Paso, Texas

Dear Editors:

OUT here in the mission field we are very proud of the *Era*. It was instrumental, citing just one instance, in interesting a Seventh-Day Elder and wife in our message. My companion and I were living in his home and had tried every wile we knew to influence them to read some of our literature. Our efforts seemed futile until one day we left, quite on purpose, an *Era* where they were sure to see it. Lo and behold, there was an article in it of a lady's conversion because of work for the dead. The Elder's wife became quite inquisitive, and it led to conversation that began early in the evening and lasted until two o'clock in the morning. It is a testimony to me how the Lord, in His economy, uses every opportunity to guide people to find that point of truth that they do not have, but which strikes that chord that for them has not been struck before.

Sincerely yours,

B. Easton Sampson,
Mission Secretary.

Berkeley

Dear Editors:

I ALSO want to compliment you on the fine job of color matching and harmony and depth of picture of the cover for the October issue.

I let other people read *The Improvement Era* after I have finished reading it and they have told me of the fine things they have found in your magazine.

Very respectfully yours,
George E. Bain.

PROOFING THE PROOFREADER

PRIZE copies of *Gospel Standards* have been awarded alert readers from California to Maine and from Texas to Canada for reporting typographical errors discovered in the *Era* for February:

Willard D. Bergmann, Sandy, Utah; Mac Bergstrom, Los Angeles; Sherman S. Brinton, Baltimore, Md.; C. LeRoy Clayton, Salt Lake City; Mary Crofts, Firth, Ida; Marian Taylor Easter, Flushing, New York; Nina M. Fangher, Sacramento, Calif.; Eugene A. Gulledge, Charlotte, N. C.; Mrs. Elsie Hanson, Idaho Falls, Ida.; Gordon W. Jenkins, Fall River, Mass.; Bruce Jennings, Mantz, Utah; A. Edwin Larsen, Burley, Ida.; Mrs. J. Berkeley Larsen, Firth, Ida.; N. P. Larson, Brookings, S. D.; Mrs. Nolan D. Lee, St. George, Utah; Mrs. Elaine Little, Gridley, Calif.; Edmund L. McDougal, Fond Du Lac, Wis.; Mrs. Lester Mittelstedt, Pocatello, Ida.; Marvin E. Olsen, Inion, Ida.; L. Edward Perry, Ann Arbor, Mich.; S. J. Postma, Logan, Utah; I. B. Roberts, Raymond, Alberta, Canada; Zara Sabin, Salt Lake City; B. Easton Sampson, El Paso, Texas; Mrs. Sherman Swensen, Gooding, Ida.; Mrs. Jasper A. Wilbur, Franklin, Maine; George L. Wilkins, Mesa, Ariz.; Victor Williams, Price, Utah.

By way of introducing the "proofreader invitational," awards for February were more than generous—going not merely to the first person to report from each of the six contest regions, but to the first reporting each error. In the ensuing contest, six presentations will be made monthly as a regular feature. We appreciate the wide participation, and the good fun all seem to be having.

March awards will be announced next month. Meanwhile, we invite you to report errors found in the present issue to be postmarked on or before April 25.

FERTILE FIELD

When a famous alienist was visiting Bermuda a certain prominent official happened to meet him. The official, after discovering that the alienist was authority on the mentally unsound, asked:

"Doctor, how do you really tell whether a person is insane?"

"Oh, we merely ask him a few questions which ordinary people can answer correctly."

"What type of question?"

"Well, replied the alienist, "this is the sort of thing. Captain Cook made three voyages 'round the world and died on one of them. Which was it?"

"Oh, I say," objected the official, "I think that's a bit steep. I'm not very good at history."

NO NOVELTY HERE

Joe: "It says here in the paper that women in Egypt carry baskets of fruit on their heads."

Jim: "That's nothing, so remarkable. Women do that over here and call them hats."

THESE CHANGEABLE WOMEN!

Florist: "This corsage would be better for a blonde, and that one for a brunette."

Customer: "Well, I haven't seen her for two days—I'll take both of them."

WHEN "ADDITION" MEANS "SUBTRACTION"

Neighbor (bearer of message, breathlessly): "You're wanted at 'ome, Charlie. Yer wife's just presented yer with another rebate off yer income tax."

WHY HE HESITATED

The hired man asked little Johnny to pass the salt. Looking at his mother, the boy hesitated. "Shall I give him the salt?" he whispered. "Daddy said he wasn't worth it."

UNROMANTIC MOTHER

Marge: "Mom, what is a tressseau?"

Mom: "Oh, it's the clothes a bride wears for six or seven years after she's married."

CONSISTENT, ANYWAY

"Don't you ever change your mind?"

"Not often any more. I've found that I'm just as likely to be wrong on second thought as on first."

FROM ANOTHER RECIPE

She: "Why don't these troops show more ginger?"

He: "Well, you see, they were just recently mustered."

INDISPUTABLE PROOF

• Neighbor Girl: "What is the new baby at your house, a boy or girl?"

Small Brother (disgustedly): "Aw, I guess it's a girl. I saw 'em use powder on it."

JUST A MEMORY

Mrs. A.: "I suppose you carry a memento of some sort in that locket of yours?"

Mrs. B.: "Yes, it is a lock of my husband's hair."

Mrs. A.: "But your husband is still alive."

Mrs. B.: "Yes, but his hair is gone."

BOBBY'S GOOD TURN

Sunday School Teacher: "How many of you made some-
one happy last week? All right, Bobby, and what did you do?"

Bobby: "I went to see my grandmother and she was very happy when I went home."

A CONFESSION

"My wife has been nursing a grouch all week."

"Had a cold, have you?"



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For your baby's sake, taste his food—yourself! See why so many mothers spend their ration points for Heinz Baby Foods!



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17 Strained Foods From Which To Choose

1. Vegetable Soup with Cereals and Yeast Concentrate.	2. Beef and Liver Soup.	3. Tomato Soup.	4. Beef Broth with Beef and Barley.	5. Vegetable Broths and Lamb.	6. Mixed Greens.	7. Spinach.
8. Peas.	9. Beets.	10. Green Beans.	11. Carrots.	12. Asparagus.	13. Mixed Cereal.	14. Prunes with Lemon Juice.
15. Pears and Pineapple.	16. Apricots and Apple Sauce.	17. Apple Sauce.				

12 Mildly Seasoned, Highly Nutritive Junior Foods—Chopped Food Combinations Designed For Strained-Food Graduates

1. Creamed Diced Vegetables.	2. Chopped Green Beans.	3. Creamed Green Vegetables.	4. Creamed Tomato and Rice.	5. Chopped Spinach.	6. Chicken Farina Vegetable Porridge.
7. Chopped Carrots.	8. Chopped Mixed Vegetables.	9. Lamb and Liver Stew.	10. Pineapple Rice Pudding.	11. Prune Pudding.	12. Apple, Fig and Date Dessert.

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INFORMATION PLEASE
every Monday night
10:30 E. W. T.
N.B.C. Network

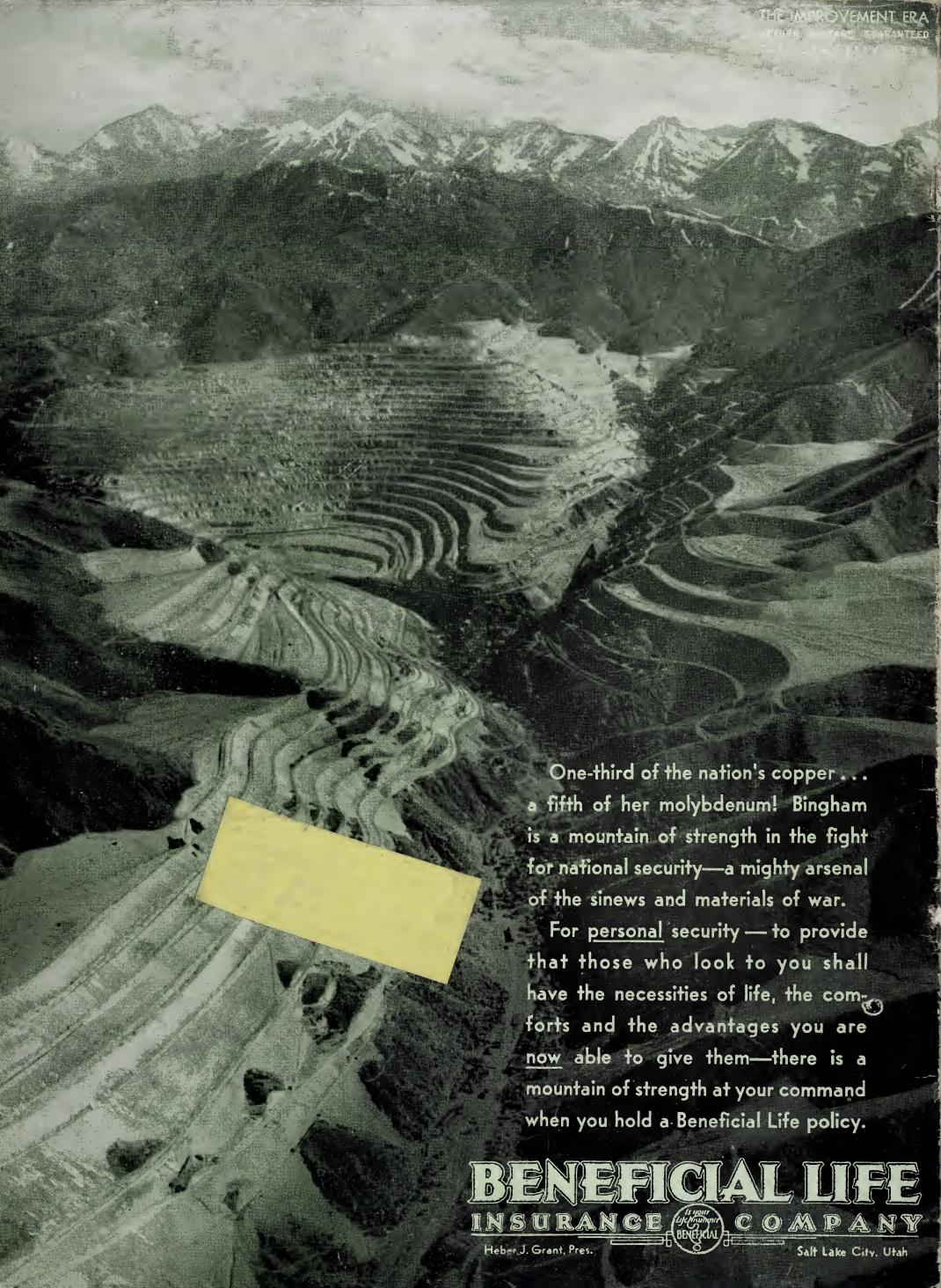


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